



# *Fiqh of Ramadan*

Prepare to make the Most of the Blessed Month

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ  
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ

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# *The Blessed Month of Ramadan*

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## Chapter 01

# The Blessed Month of Ramadan

Praise be to Allah, we praise Him and seek His help and forgiveness. We seek refuge with Allah from the evil of our own selves and from our evil deeds. Whomsoever Allah guides cannot be misled, and whomsoever He leaves astray cannot be guided. I bear witness that there is no god except Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.

Allah has blessed His slaves with certain seasons of goodness, in which hasanaat (rewards for good deeds) are multiplied, sayi'aat (bad deeds) are forgiven, people's status is raised, the hearts of the believers turn to their Master, those who purify themselves attain success and those who corrupt themselves fail. Allah has created His slaves to worship Him, as He says (interpretation of the meaning):

*"And I (Allah) created not the jinns and humans except that they should worship Me (Alone)." [al-Dhaariyaat 51:56]*

## Glad Tidings of Ramadan

1. Duas are accepted
2. Shaitaan Closed
3. Jannah Open
4. Night better than 1000 months
5. Sins Forgiven

The Prophet ﷺ, used to give glad tidings to his Companions upon the arrival of *Ramadan*, and informed them that in this month the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained. He ﷺ, said: *"When the first night of Ramadan comes, the doors of Paradise will be opened and the doors of Hell will be closed, and the devils will be chained, and it will be said, 'O you who desires virtue! Come forth and O you who desires evil! Stay behind', and Allaah has people whom He frees from Hell every night (in that month)." [Al-Bukhaari and Muslim].*

He ﷺ also said,

*"You have been approached by a blessed month, during which Allaah shades you with His mercy, forgives your sins, responds to your supplications and looks at your competition in virtuous deeds and boasts in front of the angels (about them), so show Allaah from yourselves that which is good, because the miserable one is he who is deprived from the mercy of Allaah (in this month)."*

*"Whoever fasts (the month of) Ramadan out of faith, anticipating the reward of Allaah, then all his sins prior to that will be forgiven; and whoever*

prays the Ramadan (night prayer) out of faith, anticipating the reward of Allaah, then all his sins prior to that will be forgiven.” [Muslim and Bukhaari].

## Take Ramadan as a Gift

Talha ibn ‘Ubaydallah (radhiyallahu ‘anhu) reported that two men came to the Prophet ﷺ who had accepted Islam at the same time. One of them used to partake in Jihad more-so than the other, and so (one day) he fought in a battle and was martyred therein. The other remained behind him for another year, and then he passed away.

Talha said, ‘I saw in my dream that I was at the door of Paradise when behold, I was with both of them (the two men). Someone came out of Paradise and allowed the man who passed away later to enter first. Then he came out again and allowed the martyred one to enter. Then he returned and said to me, ‘Go back, for your time has not come yet.’

Talha woke up and began to inform others about this and they were all surprised. This reached the Messenger of Allah ﷺ and when they informed him of it, he said:

He ﷺ said, ‘What are you surprised about?’ They said, ‘O Messenger of Allah! Out of them both, this one strove harder (in Jihad) then he was martyred but this other one was entered into Paradise before him.’

The Messenger of Allah ﷺ said, ‘Did he not remain behind him for one year?’ They said, ‘Yes (he did).’ He said, ‘Did he not reach Ramadan, fast and pray with such and such number of prostrations in the year?’ They said, ‘Yes.’ The Messenger of Allah ﷺ said, ‘So the difference between them is greater than what is between the heavens and the earth.’ – Sahih narration from Ibn Majah (2/345, 346) and al-Albani’s ‘al-Silsilah al-Sahihah’

Be grateful (when) you have made it to Ramadan, be happy for it! Be happy for it! Because reaching of Ramadān, as this is the month where Allāh is Merciful, Ramadān is a indication that Allāh wants good for you. You did nothing to gain these blessings! Nothing! Except that it was Allāh's Blessings and endless Mercy.

And remember, Gratefulness is shown by acknowledging it, uttering it on the tongue and action taken to show gratefulness. So acknowledge it by rejoicing and learn the Sunnahs and spread it by your tongue and finally increase in good deeds to show that you are grateful for being given this blessed month of Ramadan.

## How to Prepare for Ramadan

1. Pray that you are alive and can witness Ramadan in Good state of health and Imaan



It was from the traditions of the Sahaba that they would prepare for Ramadan six months in advance. They would pray to Allah for forgiveness, and pray that Ramadan would arrive in a time where they were at the peak of Iman and are healthy. And then for five months after the completion of Ramadan, the sahaba would ask Allah to accept their deeds.

## 2. Intention

a) Intend to fast

b) Intend to do good deeds like finish Quran multiple times, Itikaaf, feed poor etc

My brothers and sisters, prepare truthful sincerity and firm determination when receiving the month of fasting and prepare sincere determination for the day when you break your fast.

My brothers and sisters The most truthful determination and sincerity you can prepare for your fasting is your determination to perform acts of obedience to Allaah The Almighty, and receive the month of fasting with sincere repentance and your determination to sign on a clean, blank page which you fill with righteous deeds. This page is clear and free from the impurities of acts of disobedience. It resembles the purity and cleanliness of this blessed month of Ramadan. Concerning the truthful intention for the day of breaking your fast, you should have firm determination to adhere to the righteous deeds that Allaah The Almighty Guided you to perform in the month of mercy and blessings (Ramadan).

My brothers and sisters, you should completely prepare your heart to receive the month of Ramadan with a pure heart and sincerity to Allaah The Almighty in devoting worship to Him Alone. *Allaah The Almighty Says (what means): {Say, [O Muhammad], "Indeed, I have been commanded to worship Allaah, [being] sincere to Him in religion.} [Quran 39:11]*

Intend to do as many good deeds as you can, intend to fast all the Ramadan, finish Quran multiple times, offer Taraweeh every night, make Dua in the early hours, make intention to perform Itikaaf, make intention to help and feed the poor. Make intention to do things to please Allah.

## 3. Finish any pending Fasts from Last Ramadan

It is prescribed that we make up any missed fasts from last Ramadan before the next one (unless there is a genuine reason of further delays), so one should make up any fasts that they have missed the previous Ramadan.

\*Those who have some left there is still time left so please do start fasting and make it up InShaAllah.

## 4. Fasting some of the month of Sha'baan in preparation for fasting Ramadaan.

*It was narrated that 'Aa'ishah (may Allaah be pleased with her) said: The Messenger of Allaah ﷺ used to fast until we said: He will not break his fast, and he used not to fast until we said: He will not fast. And I never saw the Messenger of Allaah ﷺ complete a month of fasting except Ramadaan,*

*and I never saw him fast more in any month than in Sha'baan. (al-Bukhaari & Muslim).*

*It was narrated that Usaamah ibn Zayd said: I said: O Messenger of Allaah, I do not see you fasting in any month as you fast in Sha'baan? He said: "That is a month that people neglect between Rajab and Ramadaan, but it is a month in which people's deeds are taken up to the Lord of the Worlds and I would like my deeds to be taken up when I am fasting." (Narrated by al-Nasaa'i – Classed as Sahih).*

This hadeeth explains the wisdom behind fasting in Sha'baan, which is that it is a month in which deeds are taken up (to Allaah). Some of the scholars mentioned another reason, which is that this fasting is like Sunnah prayers offered beforehand in relation to the obligatory prayer; they prepare the soul for performing the obligatory action, and the same may be said of fasting Sha'baan before Ramadaan.

### 5. Reading Qur'aan

Salamah ibn Kuhayl said: It was said that Sha'baan was the month of the Qur'aan readers. When Sha'baan began, 'Amr ibn Qays would close his shop and free his time for reading Qur'aan.

Abu Bakr al-Balkhi said: The month of Rajab is the month for planting, the month of Sha'baan is the month of irrigating the crops, and the

month of Ramadaan is the month of harvesting the crops.

He also said: The likeness of the month of Rajab is that of the wind, the likeness of Sha'baan is that of the clouds and the likeness of Ramadaan is that of the rain; whoever does not plant and sow in Rajab, and does not irrigate in Sha'baan, how can he reap in Ramadaan? Now Rajab has passed, so what will you do in Sha'baan if you are seeking Ramadaan? This is how your Prophet and the early generations of the ummah were in this blessed month, so what will you do?

### 6. Learn the Rulings so that you are relaxed.

Doubts are from Shaitaan because Knowledge relaxes the believer. So learn the rulings of Ramadan, learn the Sunnahs and implement them. As when in doubt about a deed/mistake a person's mind is occupied with it all the time and he/she might miss out on other good things.

### 7. Do all the Shopping (clothes and grocery majority) before Ramadan

First and foremost let's not take Ramadan as a food festival to try everything in store, but yes whatever major grocery shopping we have to do let's do it before Ramadan so that we don't waste time during the blessed month. Including the clothes for Eid get them a month earlier so you avoid all the traffic and rush late on and miss out on the blessed month. What's worse is shopping in the last ten nights!



### 8. Have a Ramadan Planner

This is a useful tool. It motivates and also reminds and above all makes a person make use of Ramadan to his/her full capacity. Plan your nights & days properly. Fix times for Sleep, Family, Reciting Quran, offering Nafil (optional) prayers. Do specially take out time for Dua as it is a month where Duas are accepted, many people miss out on this so have fixed times – preferably before Sahr & Iftar (starting and breaking fast).

Stick to the plan to the best of your ability. If you miss something make it up asap so that u are on track to achieve your targets which keeps you motivated and also not allow laziness to let go of things that you could have done.

### 9. Preparing some books which can be read

Get some books that you have been thinking of reading to gain knowledge, One can read during the resting time while fasting.

Take this as training for you to continue doing the good and avoiding the bad after Ramadan. When doing good deeds have the intention of continuing it even after Ramadan. Take this month to

- Train yourself to offer Night prayers, a highly recommended Sunnah which is sadly abandoned by the Ummah.
- Train yourself to Avoid sins.
- Stop watching TV or listening to Music
- Use it to quit smoking or any other bad habit you got which you are addicted to.
- Continue Being Generous and giving Sadaqah after Ramadan.
- Reciting Quran everyday as it is not to be done only in Ramadan but across the year or rather though out your Life.
- Wake up before Fajr to make Dua so in regular days you can use this habit and time to offer night prayer and dua.

*\*Remember, Just Like a condition of Repentance, we can say that if you see yourself being a better Muslim after Ramadan then that is the one you spent well and that Allah has blessed it for you.*

## It is a time to be Schooled

The Sahaba used to take Ramadan as a School. They would take this month to get better as we go to school to get better and do good in life & in future. Ramadan can be the best school as we are motivated without a teacher forcing us to do something.

Intend that what you do in Ramadan will continue after it.

## THE FAST

One of the greatest acts of worship is fasting, which Allah has made obligatory on His slaves, as He says (interpretation of the meaning):

*"... Observing al-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon (the pious)." [al-Baqarah 2:183]*

No wonder then, that in this month the hearts of the believers turn to their Most Merciful Lord, fearing their Lord above them, and hoping to attain His reward and the great victory (Paradise).

As the status of this act of worship is so high, it is essential to learn the Ahkaam (rulings) that have to do with the month of fasting so that the Muslim will know what is obligatory, in order to do it, what is haraam, in order to avoid it, and what is permissible, so that he need not subject himself to hardship by depriving himself of it and have tranquility in his Ibadah.

## Ruling on Fasting the Month of Ramadan

It is the fourth pillar of Islam.  
(Obligatory/Mandatory)

The ummah is agreed that fasting the month of Ramadhan is obligatory, the evidence for which is in the Qur'aan and Sunnah. Allah says (interpretation of the meaning):

*"O you who believe! Observing al-sawn (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-muttaqoon (the pious)." [al-Baqarah 2:183]*

Note: -

1. If someone **denies** the obligation of Fasting the Month of Ramadan, then he is outside of Islam.
2. If some **does not** fast the Month of Ramadan, knowing its obligation,

then he/she is guilty of committing a Major Sin.

## Merits of Fasting

*Allah S.W.T. Proclaims interpretation of the meaning is: 'Every deed of the child of Adam is for himself, except for fasting. It is for Me and I shall reward it.' Fasting is a shield, so if it is a day of fasting for any one of you, then he should engage in no obscenity or shouting. If anyone belittles him or fights with him, he should just say 'I am a person who is fasting'. I swear by Him in whose hand is Muhammad's soul, the smell of the fasting person's breath is sweeter to Allah on the Day of Judgment than that of musk. The fasting person has two occasions for joy, one when he breaks his fast because of his breaking it and the other when he meets his Lord because of the reward for his fast." [Sahîh al-Bukhârî (7492) and Sahîh Muslim (1151) with the wording being that of Muslim]*

*Narrated Abu Huraira: The Prophet ﷺ said: "...Whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven." (Sahih Bukhari Book# 31 Hadith# 125)*

*He ﷺ also said, "The fasting person has two times when he will rejoice, one at the time he breaks his fast, and one when he meets his Lord. I swear by the One in Whose Hand my soul is, the smell of the mouth of a fasting person is better in the sight of Allaah than the smell of musk."*



## BENEFITS OF SIYAM

### *Spiritual/Moral Benefits:*

1. Above all it is an act of obedience to Allah.
2. Trains believers in TAQWA (Being Mindful of Allah & Fearing Him by doing all that He ordered & avoiding all that He has forbade).
3. Teaches Patience & sincerity.
4. Develops endurance & Self-restraint.
5. Restricts the movement of the Shaitan.

### *Social Benefits:*

1. Strengthens unity & equality between Muslims.
2. Teaches sympathy towards the poor & needy.

### *Medical Benefits:*

1. Rests the Digestive organs & gets rid of accumulated waste.
2. Uses up stored cholesterol (Fats) in the Blood System, which is one of the causes of Heart Disease.
3. Teaches self control from over-eating, smoking etc.

## Health Tips for Fasting in Long Summer Days of Ramadan

As this time the Ramadan will be coming in summer and we see that the fasting hours are exceeding 15hrs in a lot of places. So here are some

health tips that should InshaAllah be helpful.

### *1. Be Strong Be Patient and get immeasurable Reward from Allah*

Many of us wish that our fasts pass by easily – while we tolerate a little difficulty we expect a significant reward without the exertion of any real effort. Many people hold that fasting should be easy as they do not expect to face any hardship on the path of salvation. However, once a person prepares himself mentally and spiritually, fasting will be easy. Real strength is not of a physical nature but rather of the heart. So make a strong intention and know the reward .

### *2. Food*

Dates, Bananas and the likes with high on potassium are recommended for Suhoor and avoid fried food or ones that are heavy on spices.

In view of the long hours of fasting, we should consume slow digesting foods including fibre containing-foods rather than fast-digesting foods. Slow digesting foods last up to 8 hours, while fast-digesting foods last for only 3 to 4 hours," writes Dr. Haffejee.

Slow-digesting foods are foods that contain grains and seeds such as barley, wheat, oats, semolina, beans, lentils, wholemeal flour, and and white flour. They are called refined carbohydrates.

Fast-burning foods are foods that contain ingredients such as sugar

*Avoid:*

- Fried and fatty foods.

- Foods containing too much sugar.
- Over-eating especially at suhoor.
- Too much tea at suhoor: Tea makes you pass more urine taking with it valuable mineral salts that your body would need during the day.

*If you are a coffee drinker*, try and reduce your coffee consumption two weeks prior to the month of Ramadan in order to avoid headaches and sleepiness.

And last but not least take it easy on Iftar, start slowly with Dates and water.

Link to Urdu Lecture by *Shaikh Yasir Al Jabri* <https://youtu.be/Tim63hcEiqA>



# *When, Who & How to Fast*

- When to begin Fasting
- Pillars of Siyam
- Who must Fast
- Who are not obliged to Fast
- Who must make up missed Fasts
- Who are not obliged to Fast but must pay some compensation
- Acts that invalidate (BREAK) Siyam
- Compensation/Expiation for Breaking Fast

## Chapter 02

# WHEN, WHO & HOW TO FAST

## When to begin Fasting

The first day of Ramadhan can be confirmed by one of the following:

1. By sighting the moon on the night of the 29th of Sha'ban (the month which precedes Ramadhan) , When the new crescent is sighted, the fast becomes an obligation on the following day from dawn to sunset. *Allah's Messenger (Peace be upon Him) said: "Fast when you sight the moon (of Ramadhan) and break your fast when you sight it (meaning the moon for Shawwal, which comes after Ramadhan)," (Al-Bukhari and Muslim)*

2. By completing thirty days of Sha'ban, in which case the following day will be the first day of Ramadhan. *Allah's Messenger (Peace be upon Him) said: "If you were not able to see it (the crescent of Ramadhan), then complete the month (of Sha'ban) as thirty days." (Al-Bukhari and Muslim)*

## PILLARS OF SIYAM

1. *Neeayah (Intention):* Making intention in the heart to fast during the preceding night. *Allah's Messenger (Peace be upon Him) said: "Whoever does not make intentions to fast before Fair (dawn) (i.e. during the preceding night) will have no fast." (Ahmad, Abu Dawud, ibn Majah and At-Tirmithi)*

**Note:** Intention for optional Fasts could be made at any time even during the day, if one has not done any act that invalidates Siyam.

2. *Abstaining from eating, drinking, and sexual intercourse.*

Fasting starts at dawn (about an hour and twenty minutes before sunrise) and lasts until sunset.

*Allah (S.W.T) says interpretation of the meaning is: "...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Sawm (fast) till the nightfall." (2:187)*

## WHO MUST FAST

Fasting is mandatory for all sane, healthy, adult Muslims, male and female. People who are insane, physically ill, minors (under the age of puberty), travelers, menstruating women, women experiencing post childbirth bleeding, breastfeeding women and pregnant women are all not required to fast. For some of these



people, fasting is not obligatory at all, while others are required to make up for the missed days of fasting at a later date.

## Who are not obliged to fast

The following groups of people are not required to fast and they do not make up for- the missed days of fasting. Likewise, they are not required to do anything as a compensation or atonement for missing the fast.

- **The Person who are Insane:**

Fasting is not obligatory for the insane because of their inability to understand what they are doing.

*Allah's Messenger (Peace be upon Him) said: "The pen (that records deeds and sins) is lifted (from writing) for three people: the insane until they regain their sanity, those who are sleeping until they awaken, and the young until they reach puberty."* (Ahmad, Abu Dawud and At-Tirmithi)

- **Children:** Those who have not reached the age of puberty are not required to fast as evidenced by the Hadith mentioned above. However, it is recommended that their guardians encourage them to fast so that they become accustomed to it at an early age. They may fast as long as they are able and then break the fast if it becomes too difficult for them.

## Who Must Make up Missed Fasts

There are some persons who are allowed to abstain from fasting and make up for it by fasting later. They are as follows:

- **The ill Person:** A person who is sick, but not terminally ill, is allowed to abstain from fasting and is required to make up for missed days.

Allah(S.W.T) said: "... but if any of you is ill or on a journey, the same number (should be made up) from other days." (2:184)

- **The Traveler:** If one travels as far as the distance that requires shortening the prayer, it is allowed for him to abstain from fasting, but he is required to make up for missed days. This is proven in the previous Verse of the Qur'an.

- **Pregnant and Breast-feeding Women:** Such women are allowed to abstain from fasting if they fear for their health, their infants, fetuses, or both. Allah's Messenger (Peace be upon Him) said: "Allah has relieved the traveler of the fast and a part of the prayer, and has relieved the pregnant and the breast-feeding woman from the fast." (Ahmad and As-Sunan Collections) The pregnant and breast-feeding women make up for the missed days of fasting when the circumstances that allowed them to abstain have ended.

## Who are not obliged to Fast but must pay some compensation

Elderly men and women, the terminally ill (who have no hope of being cured of their illness) and all those in comparable situations who find it difficult to fast are allowed to abstain from fasting. They do not have to make up for the missed days, but

are required to feed a poor person a Mudd of food for each day of fasting that they missed. Allah (S.W.T) says:

*"And as for those who can fast (but) with difficulty (e.g. an old person, etc.), they have (a choice either to fast or) to feed a poor person (for every day of their missed fast)." (2:184)*

## ACTS THAT INVALIDATE (BREAK) SIYAM

1. Eating, Drinking, Smoking or anything the same. (Intentionally)
2. Intentionally vomiting.
3. Taking out blood in large amounts
4. Menstruation or Post-Birth Bleeding.
5. Sexual intercourse.

*Important Rule:* The Fast is still valid if a person was:

- Ignorant of the Ruling or of the time.
- Forgetfulness/unintentional.
- Under compulsion.
- Except for Menstruation or Post-Birth bleeding.
- 

## Compensation/Expiation for Breaking Fast

1. If one breaks his fast without a legitimate excuse, he/she has committed a Major Sin & should Repent (Tawbah); And must make-up the missed day(s) before the next Ramadaan.
2. If one breaks his fast with a legitimate excuse, he must make-up

the missed day(s) before the next Ramadan.

3. If one is incapable of Fasting due to old age or has an incurable disease, he/she must feed one needy Muslim (Sa'a) for every missed day during Ramadan.

4. If ones fast is broken because of sexual intercourse:

- He/She has committed a sin & should repent (Tawbah)
- He/She must make-up the missed day(s) before the next Ramadan.
- He/She must make a Kaffarah (Expiation) by either Freeing a Slave (if not possible), Fasting two consecutive months (if un-able), feeding sixty needy people.

Note: There is no Kaffarah on the Wife if she was forced.

5. If one dies before he/she could make-up the missed day(s), an heir relative can fast or feed on his/her behalf.

Link to Urdu Lecture by **Shaikh Yasir Al Jabri**  
<https://youtu.be/PlbiqWgduzM>



# *Etiquette/Sunnah and Disliked acts of Fasting*

- Etiquette & Sunnahs of Fasting
- Acts forbidden/disliked during the Fast
- Two sins, people take it as disliked

## Chapter 03

Etiquette/Sunnah  
and Disliked  
acts of FastingEtiquette & Sunnahs of  
Fasting

We should make sure that we eat and drink something at suhoor, and that we delay it until just before the adhaan of Fajr. *The Prophet (peace and blessings of Allaah be upon him) said: "Have suhoor, for in suhoor there is blessing (barakah)." (Reported by al-Bukhaari, Fath, 4/139). "Suhoor is blessed food, and it involves being different from the people of the Book. What a good suhoor for the believer is dates." (Reported by Abu Dawood, no. 2345; Saheeh al-Targheeb, 1/448).*

Not delaying iftaar  
or Hastening to  
break the Fast,

because *the Prophet (peace and blessings of Allaah be upon him) said: "The people will be fine so long as they do not delay iftaar." (Reported by al-Bukhaari, Fath, 4/198).*

Breaking one's fast  
in the manner  
described in the  
hadeeth

narrated by *Anas (may Allaah be pleased with him): "The Prophet (peace and blessings of Allaah be upon him) used to break his fast with fresh dates before praying; if fresh dates were not available, he would eat (dried) dates; if dried dates were not available, he would have a few sips of water." (Reported by al-Tirmidhi, 3/79 and others. He said it is a ghareeb hasan hadeeth. Classed as saheeh in al-Irwa', no. 922).*

After iftaar, reciting the words reported in the hadeeth narrated by Ibn 'Umar (may Allaah be pleased with them both), according to which ذَهَبَ الظَّمْأُ، وَأَبْتَلَتِ الْعُرُوقُ، وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ. *the Prophet (peace and blessings of Allaah be upon him), when he broke his fast, would say:*

"Dhahaba al-zama', wa'btallat al-'urooq, wa thabat al-ajru in sha Allaah"

*The thirst is gone, the veins are moistened and the reward is confirmed, if Allah wills.*

*(Reported by Abu Dawood, 2/765; its isnaad was classed as hasan by al-Daraqutni, 2/185).*

If you are reading this below 'dua'.. (Allaahumma laka sumtu ....). then the scholars suggests to read the above dua.

The du`aa' "Allaahumma laka sumtu wa `ala rizqika aftartu (O Allaah, for You have I fasted and by Your provision I have broken my fast)" was



narrated by Abu Dawood, 2358. It is a mursal hadeeth so it is da'eef (weak). Al-Albaani classed it as da'eef in ben dawwad (510)

## Not allowing oneself to be provoked,

because *the Prophet (peace and blessings of Allaah be upon him) said: "If someone fights him or insults him, he should say, 'I am fasting, I am fasting.'" (Reported by al-Bukhaari and others. Al-Fath, no. 1894)* One reason for this is to remind himself, and another reason is to remind his adversary. But anyone who looks at the conduct of many of those who fast will see something quite different. It is essential to exercise selfcontrol and be calm, but we see the opposite among crazy drivers who speed up when they hear the adhaan for Maghrib.

## Being generous by sharing knowledge,

giving money, using one's position of authority or physical strength to help others, and having a good attitude. *Al-Bukhaari and Muslim reported that Ibn 'Abbaas (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) was the most generous of people [in doing good], and he was most generous of all in Ramadaan when Jibreel met with him, and he used to meet him every night in Ramadaan and teach him the Qur'aan. The Messenger of Allaah (peace and blessings of Allaah be upon him) was more generous in doing good than a blowing wind." (Reported by al-Bukhaari, al-Fath, no. 6).* How can people exchange generosity for stinginess and action for laziness, to the extent that they do not do their work properly

and do not treat one another properly, and they use fasting as an excuse for all this.

## Combining fasting with feeding the

**poor** is one of the means of reaching Paradise, as *the Prophet (peace and blessings of Allaah be upon him) said: "In Paradise there are rooms whose outside can be seen from the inside and the inside can be seen from the outside. Allaah has prepared them for those who feed the poor, who are gentle in speech, who fast regularly and who pray at night when people are asleep." (Reported by Ahmad 5/343; Ibn Khuzaymah, no. 2137. Al-Albaani said in his footnote, its isnaad is hasan because of other corroborating reports).*

*The Prophet (peace and blessings of Allaah be upon him) said: "Whoever gives food to a fasting person with which to break his fast, will have a reward equal to his, without it detracting in the slightest from the reward of the fasting person." (Reported by al-Tirmidhi, 3/171; Saheeh al-Targheeb, 1/451).*

Shaykh al-Islam [Ibn Taymiyah] (may Allaah have mercy on him) said: "What is meant is that he should feed him until he is satisfied." (Al-Ikhtiyaaraat al-Fiqhiyyah, p. 109).

A number of the pious predecessors (may Allaah have mercy on them) preferred the poor over themselves when feeding them at the

time of iftaar. Among these were 'Abd-Allaah ibn 'Umar, Maalik ibn Deenaar, Ahmad ibn Hanbal and others. 'Abd-Allaah ibn 'Umar would not break his fast unless there were orphans and poor people with him.

Many of the righteous predecessors used to give up their iftaar for others, such as 'Abd-Allaah ibn Umar (may Allaah be pleased with him), Dawood al-Taa'i, Maalik ibn Dinar and Ahmad ibn Hanbal. Ibn 'Umar used only to break his fast with orphans and the poor and needy.

Abu al-Siwaar al-'Adawi said: Men from the tribe of Banu 'Adiyy used to pray in this mosque and not one of them would break his fast on his own; if they found someone to join them they would eat with him, otherwise they would take their food out to the mosque and eat with the people, and the people would eat with them.

From the 'ibaadah of providing food for people stem many other acts of worship such as creating love and friendship towards those who are given the food, which is a means of entering Paradise, as *the Prophet (peace and blessings of Allaah be upon him) said: "You will not enter Paradise until you truly believe, and you will not truly believe until you love one another."* Narrated by Muslim, 54.

It also fosters the practice of sitting with righteous people and seeking reward by helping them to do acts of worship for which they gain strength by eating your food.

## Acts forbidden/disliked during the fast

### Exaggerating while

rinsing the mouth and cleaning the nose is disliked during performing the Wudhu' (ablutions for prayer). This action might allow some water to enter the person's stomach and thus spoil his fast.

### Acts that lead to sexual arousal

Kissing and embracing the wife with sexual desire (i.e. fondling, etc.) or acts that lead to sexual arousal are disliked.

### Not keeping away from sin

*The Prophet (peace and blessings of Allaah be upon him) said: "When any of you is fasting, let him not commit sin..."* (Reported by al-Bukhaari, al-Fath, no. 1904). *The Prophet (peace and blessings of Allaah be upon him) said: "Whoever does not stop speaking falsehood and acting in accordance with it, Allaah has no need of him giving up his food and drink."* (Al-Bukhaari, al-Fath, no. 1903). The person who is fasting should avoid all kinds of haraam actions, such as backbiting, obscenity and lies, otherwise his reward may all be lost. *The Prophet (peace and blessings of Allaah be upon him) said: "It may be that a fasting person gets nothing from his fast except hunger."* (Reported by Ibn Maajah, 1/539; Saheeh al-Targheeb, 1/453).



Among the things that can destroy one's hasanaat (good deeds) and bring sayi'at (bad deeds) is allowing oneself to be distracted by quiz-shows, soap operas, movies and sports matches, idle gatherings, hanging about in the streets with evil people and time-wasters, driving around for no purpose, and crowding the streets and sidewalks, so that the months of tahajjud, dhikr and worship, for many people, becomes the month of sleeping in the day so as to avoid feeling hungry, thus missing their prayers and the opportunity to pray them in congregation, then spending their nights in entertainment and indulging their desires. Some people even greet the month with feelings of annoyance, thinking only of the pleasures they will miss out on. In Ramadaan, some people travel to kaafir lands to enjoy a holiday! Even the mosques are not free from such evils as the appearance of women wearing makeup and perfume, and even the Sacred House of Allaah is not free of these ills. Some people make the month a season for begging, even though they are not in need. Some of them entertain themselves with dangerous fireworks and the like, and some of them waste their time in the markets, wandering around the shops, or sewing and following fashions. Some of them put new products and new styles in their stores during the last ten days of the month, to keep people away from earning rewards and hasanaat.

## Eating too much,

*The Prophet (peace and blessings of Allaah be upon him) said: "The son of Adam fills no worse vessel than his stomach." (Reported by al-Tirmidhi,*

*no. 2380; he said, this is a hasan saheeh hadeeth).* The wise person wants to eat to live, not live to eat. The best type of food is that which is there to be used, not that which is there to be served. But people indulge in making all kinds of food (during Ramadaan) and treating food preparation as a virtual art form, so that housewives and servants spend all their time on making food, and this keeps them away from worship, and people spend far more on food during Ramadaan than they do ordinarily. Thus the month becomes the month of indigestion, fatness and gastric illness, where people eat like gluttons and drink like thirsty camels, and when they get up to pray Taraaweeh, they do so reluctantly, and some of them leave after the first two rak'ahs.

## Stopping Suhoor at Imsaak

Some people stop eating Suhoor 10-15 minutes earlier than the time of Fajr to observe Imsaak.

Shaykh Ibn Uthaymeen said: This is a kind of bidah (innovation) which has no basis in the Sunnah. Rather the Sunnah is to do the opposite. Allaah allows us to eat until dawn: *"and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)"* [al-Baqarah 2]

*And the Prophet (pbuh) said: "...eat and drink until you hear the adhaan of Ibn Umm Maktoom, for he does not give the adhaan until dawn comes."*

This imsaak which some of the people do is an addition to what

Allaah has prescribed, so it is false. It is a kind of extremism in religion, and

*the Prophet (Sal Allaahu Alaiyhi wa Sallam) said:*

*"Those who go to extremes are doomed, those who go to extremes are doomed, those who go to extremes are doomed." (Muslim)*

## Saying the intention to fast out loud or saying a specific dua to start fasting

The intention is an action of the heart. We should resolve in our heart that we are going to fast tomorrow. That is all we need. It is not prescribed by the Shariah for us to say out loud, "I intend to fast", "I will fast tomorrow" or other phrases that have been innovated by some people. Also, there is no specific dua to be recited at the time of starting the fast in the correct Sunnah. Whatever dua you may see on some papers or Ramadaan calendars, etc. is not Authentically proven.

## Fighting over the number of Rakaah of Taraweeh

There is no specific number of rakahs for Taraweeh prayer, rather it is permissible to do a little or a lot. Both 8 and 20 are okay. Shaykh Ibn Uthaymeen said: *"No one should be denounced for praying eleven or twenty-three (rakaah), because the matter is broader in scope than that, praise be to Allaah."*

## Two sins, people take it as disliked

### 1. Fasting but not praying

The fasting of one who does not pray WILL NOT BE ACCEPTED. This is because not praying constitutes kufr as the Prophet (Sal Allaahu Alaiyhi wa Sallam) said: *"Between a man and shirk and kufr there stands his giving up prayer."* (Muslim)

In fact, NONE of his good deeds will be accepted; rather, they are all annulled.

*"Whoever does not pray Asr, his good deeds will be annulled."* (Bukhaari)

### 2. Not fasting because of exams or work

Exams or work is NOT one of the excuses allowed by the Shariah to not fast. You can do your studying and revision at night if it is too hard to do that during the day. Also remember that pleasing and obeying Allaah is much more important than good grades. Besides, if you will fulfil your obligation to fast, even if you have to study, Allaah will make it easy for you and help you in everything you do.

*"Whosoever fears Allah, He will appoint for him a way out and provide for him from where he does not expect, Allah is Sufficient for whosoever puts his trust in Him."* (Surah at-Talaaq 2-3)

Link to Urdu Lecture by **Shaikh Yasir Al Jabri**  
<https://youtu.be/36AVMMSrV0c>



# *Rulings on Fasting for Women*

- Puberty
- Menstruating Woman
- Pregnant Woman
- Breastfeeding Woman
- Voluntary Fasts of Women

## Chapter 04

# Rulings on Fasting for Women

- A woman who has reached the age of puberty, but is too shy to tell anyone, so she does not fast, has to repent and make up the days she has missed, as well as feeding a poor person for each day, as an act of expiation for delaying her fast, if the following Ramadaan comes and she has not yet made up those days. Her case is like that of a woman who fasts the days of her period out of shyness, and does not make them up later.

- If a woman does not know exactly how many days she has missed, she should fast until she is fairly certain that she has made up the days she had missed and not made up from previous Ramadaans, and offer the expiation for delaying for each day. She can do this at the same time as fasting or separately, depending on what she is able to do.

- A woman should not fast – except during Ramadaan – if her husband is present without his permission, but if he is travelling then it does not matter.

- When a menstruating woman sees the white substance – which is discharged by the uterus when the period is finished – by which a woman knows that she has now become taahir (pure), she should have the intention to fast from the night before and should fast. If she does not have a time when she knows she is taahir, she should insert a piece of cotton or something similar, and if it comes out clean, she should fast, and if she starts to bleed again, she should stop fasting, whether the blood is a flow or just spotting, because it breaks the fast as long as it comes at the time of the period. (*Fataawa al-Lajnah al-Daa'imah*, 10/154).

- If the cessation of bleeding continues until Maghrib, and she has fasted with the intention from the night before, then her fast is valid. If a woman feels the movement of menstrual blood inside her, but it does not come out until after the sun has set, her fast is valid and she does not have to make the day up later.

- If a woman's period or post-natal bleeding ceases during the night, and she makes the intention to fast, but dawn comes before she is able to do ghusl, according to all the scholars her fast is valid. (*al-Fath*, 4/148)

- If a woman knows that her period will come tomorrow, she should still continue her intention and keep fasting; she should not break her fast until she actually sees the blood.

- It is better for a menstruating woman to remain natural and accept what Allaah has decreed for her by



not taking any medication to prevent her from bleeding. She should be content with what Allaah accepts from her of breaking her fast during her period and making those days up later. This is how the Mothers of the Believers and the women of the salaf were. (*Fataawa al-Lajnah al-Daa'imah*, 10/151). Moreover, there is medical evidence to prove that many of the things used to prevent bleeding are in fact harmful, and many women have suffered from irregular periods as a result of taking them. However, if a woman does that and takes something to stop the bleeding, then fasts, this is OK.

- Istihaadah (non-menstrual vaginal bleeding) does not have any effect on the validity of the fast.
- If a pregnant woman miscarries and the foetus is formed or has a discernible outline of any part of the body, such as a head or hand, then her blood is nifaas; if, however, she passes something that looks like a blood clot ('alaq) or a chewed piece of meat that has no discernible human features, her bleeding is istihaadah and she has to fast, if she is able, otherwise she can break her fast and make it up later on. (*Fataawa al-Lajnah al-Daa'imah*, 10/224). Once she becomes clean after having an operation to clean the womb (D&C), she should fast. The scholars stated that the embryo is considered to start taking shape after 80 days of pregnancy.
- If a woman becomes clean from nifaas before forty days, she should fast and do ghusl so that she can pray. (*al-Mughni ma'a al-Sharh al-Kabeer*, 1/360). If the bleeding

resumes within forty days after the birth, she should stop fasting, because this is still nifaas. If the bleeding continues after the fortieth day, she should make the intention to fast and do ghusl (according to the majority of scholars), and any bleeding beyond the fortieth day is considered to be istihaadah (non-menstrual bleeding) – unless it coincides with the usual time of her period, in which case it is hayd (menstrual blood).

- If a breastfeeding woman fasts during the day and sees a spot of blood during the night, although she was clean during the day, her fast is still valid. (*Fataawa al-Lajnah al-Daa'imah*, 10/150)
- According to the most correct opinion, a woman who is pregnant or breastfeeding is regarded as being like one who is ill, so she is permitted not to fast, and she only has to make up the days that she missed, whether she fears for herself or for her child. The Prophet (peace and blessings of Allaah be upon him) said: ***"Allaah has lifted the obligation of fasting and part of the prayer from the traveller, and He has lifted the obligation of fasting from the pregnant and breastfeeding woman."*** (Reported by al-Tirmidhi, 3/85; he said (it is a) *hasan hadeeth*). If a pregnant woman fasts and experiences some bleeding, her fast is still valid; this does not affect her fast at all. (*Fataawa al-Lajnah al-Daa'imah*, 10/225).
- In the case of a woman who is obliged to fast, if her husband has intercourse with her during the day in Ramadaan with her consent, then the ruling that applies to him also applies

to her. If, however, he forces her to do that, she should do her best to resist him, and she does not have to offer expiation. Ibn 'Aqeel (may Allaah have mercy on him) said: *"In the case of a man who has intercourse with his wife during the day in Ramadaan whilst she is sleeping, she does not have to offer expiation."* But to be on the safe side, she should make up that fast later on. (Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) was of the opinion that this did not invalidate her fast at all).

- A woman who knows that her husband cannot control himself should keep away from him and not adorn herself during the day in Ramadaan.

- Women have to make up the fasts that they miss during Ramadaan, even without their husbands' knowledge. It is not a condition for an obligatory fast for a woman to have the permission of her husband. If a woman starts to observe an obligatory fast, she is not allowed to break it except for a legitimate reason. Her husband is not permitted to order her to break her fast when she is making up a day that she has missed; he is not allowed to have intercourse with her when she is making up a missed fast, and she is not allowed to obey him in that regard. (Fataawa al-Lajnah al-Daa'imah, 10/353).

- In the case of voluntary fasts, a woman is not permitted to start a non-obligatory fast when her husband is present without his permission, because of the hadeeth narrated by Abu Hurayrah (may Allaah be pleased with him), according to which the Prophet (peace and blessings of

Allaah be upon him) said: ***"No woman should fast when her husband is present except with his permission."*** (Reported by al-Bukhaari, 4793).

**NOTE:** A Sister while on Menses can/should spend the day doing Dhikr, Tawbah, Dua'a, listen to Lectures & read Islamic Books to gain knowledge InshaAllah.

Link to Urdu Lecture by **Shaikh Yasir Al Jabri**  
<https://youtu.be/H2NGpv2H1D8>



# *Misconceptions & FAQs about Ramadan & Fasts*

- Is intention necessary for fasting?
- Can we hold & read from the Mus-haf (Quran) in Taraweeh prayer?
- Are woman allowed to go Masjid for Itikaaf?
- And Many More

## Chapter 05

# Misconceptions & FAQs about Ramadan & Fasts

**Q. Is intention necessary for fasting?**

A. Yes, every act of worship needs an intention in the heart but one shouldn't say it out loudly. And it is not necessary for him/her to wake up at Suhoor to make the Niyyah rather can have it the night before or at the start of Ramadan. Check out the link for details

<http://islamqa.info/en/ref/26863>

<http://islamqa.info/en/ref/22909>

<http://islamqa.info/en/ref/37643>

**Q. Is it allowed to make Niyyah after Fajr and before Zohar as commonly believed?**

A. No, it has to be made the night before or at the start of Ramadan but making it after Fajr is not valid. Please check out the link for details.

<http://islamqa.info/en/ref/26863>

**Q. Dua to start Fast?**

A. There is no Sahih Hadeeth of any Dua recited by the Prophet S.A.W. to resume Fasting. Check out the links for details.

<http://islamqa.info/en/ref/37643>

<http://islamqa.info/en/ref/65955/sahoor>

**Q. List of things that invalidates fast?**

A. Already covered in previous classes but for more details please check out the link.

<http://islamqa.info/en/ref/38023>

**Q. The most important and most wide spread misconception or difference in opinion is about Taraweeh. 8 or 20???**

A. The Prophet ﷺ offered 8 but 20 or more is "not Biddah", it is also "Sahih" InShaAllah, as there are authentic reports from the first three generations that they offered more than 8 rakahs. Please check out the links for better understandings...

<http://islamqa.info/en/ref/82152>

<http://islamqa.info/en/ref/9036>

<http://islamqa.info/en/ref/38021>

**Q. Should we send blessings to the Prophet S.A.W. loudly after every two or four rakahs of Tarawih?**

A. NO, it was never done by the Sahabas or their Followers. Please follow the links for details.

<http://islamqa.info/en/ref/121270>

<http://islamqa.info/en/ref/50718>

<http://islamqa.info/en/ref/108506>

**Q. Can we hold & read from the Mus-haf (Quran) in Taraweeh prayer?**

A. Although it is allowed but it is not from Sunnah. The Scholars have allowed it as exceptions.

Please follow the links for more details and references.

Imam is allowed to read from the Mus'haf...<http://islamqa.info/en/ref/69670/>



Reasons it is recommended not to do it...  
<http://www.islamqa.info/en/ref/52876>

Other opinions by Shiekh Ibn Baaz, Uthaymeen & Albani...  
<http://alloomenglish.net/vb/showthread.php?437-Rulings-Regarding-Holding-the-Mushaf-during-the-Taraweeh-Prayer>

**Q. Are woman allowed to go Masjid for Itikaaf?**

A. Yes, Please follow the links for details.  
<http://islamqa.info/en/37698>

**Q. Is house a better place for Itikaf for Woman or Masjid?**

A. Majority of the Scholars say Masjid is the only place Itikaaf is accepted, but some say it can be accepted at home given that it is done in the "mosque" of her house, which is the place that she allocates for prayer in her house and its not used for anything else THROUGH OUT THE YEAR. Please follow the links for details.

<http://islamqa.info/en/50025>

**Q. Can a person start the Fast whilst in the state of Janaabah?**

A. YES, But either way one has to take a Bath to offer Fajr Prayer.

Narrated Aaishah and Umm Salamah (may Allaah be pleased with them both): *"At times Allaahs Apostle (peace be upon him) used to get up in the morning in the state of Janaabah after having sexual relations with his wives. He would then take a bath and fast."*

(Agreed Upon); Saheeh Bukhaari, Volume 3, Book 31, Number 148; Saheeh Muslim, Book 006, Number 2452)

**Q. Can a Husband force a Wife to break her fast?**

A. BIG NO, If its for no reason then he is an evildoer and needs to repent to Allah. Check out the link for details.  
<http://islamqa.info/en/ref/49615>  
<http://islamqa.info/en/ref/1350>

**Q. Intercourse in Ramadan?**

A. Yes allowed in the Night and HARAM during the day time (while fasting). Check out the link for details.  
<http://islamqa.info/en/ref/23339/intercourse%20in%20ramadan>

**Q. Can we get married in Ramadan?**

A. Yes, just make sure you can control yourself during day time when fasting. Check out the following links for details: -  
<http://islamqa.info/en/ref/65736/star%20of%20ramadan>

**Q. Kissing, hugging, embracing ones wife invalidates Fast?**

A. NO, unless there is ejaculation because of those actions. One needs to be sure that he will be able to control his desires so depending on case to case it might be better to stay away or not. Check out the link for details.

<http://islamqa.info/en/ref/14315/kissing%20in%20fast>

**Q. Sighting of the Moon a fard? When do we start & end Ramadan? Do we follow the people around us or wait till we see the moon?**

A. Not a fard, When we see the moon or after completing 30 days of Shaban. Yes we stay with the brothers

around us. Check out the following links for details:

<http://islamqa.info/en/ref/68828/sha'baan>

<http://islamqa.info/en/ref/106491/difference%20in%20start%20of%20ramadan>

<http://islamqa.info/en/ref/12660>

**Q. Does Medical treatment (Eye drops, ear drops, nasal spray, injections, etc etc) while fasting breaks the fast?**

A. NO, following are the list of things that are permissible and doesnot effect ones fast InshaAllah...

- Eye drops, ear drops, ear syringing, nose drops and nasal sprays – so long as one avoids swallowing any material that may reach the throat.
- Tablets or lozenges that are placed beneath the tongue for the treatment of angina pectoris etc., so long as one avoids swallowing any material that reaches the throat.
- Vaginal pessaries, douching, use of a speculum, or internal digital examination.
- Introduction of a scope or coil (IUD), etc., into the uterus.
- Introduction of a scope or catheter into the urethra (male of female), or injection of dyes for diagnostic imaging, or of medication, or cleaning of the bladder.
- Drilling of teeth (prior to filling), extraction or polishing of teeth, using a miswaak or toothbrush, so long as one avoids swallowing any material that reaches the throat.
- Rising, gargling or applying topical treatment in the mouth, so long as one avoids swallowing any material that reaches the throat.

- Injections, whether subcutaneous, intra-muscular or intravenous – with the exception of those used for purposes of nutrition.
- Oxygen.
- Anaesthetics, so long as they do not supply nutrition to the patient.
- Medicines absorbed through the skin, such as creams, lotions and patches used to administer medication through the skin.
- Introduction of a catheter into the veins in order to examine or treat the vessels of the heart or other organs.
- Laparoscopy for the purpose of diagnosis or surgical treatment of the abdominal organs.
- Biopsies of the liver and other organs, so long as this is not accompanied by the administration of nutrients.
- Gastroscopy, so long as this is not accompanied by the administration of nutrients.
- Introduction of medicine or instruments into the brain or spinal cord.
- Involuntary vomiting (as opposed to self-induced vomiting).

II – The Muslim doctor should advise his patient to postpone the above-described treatments and procedures until after he has broken his fast, if it is safe to do so and will not cause any harm (even if these procedures will not have any effect on his fast).

Taken from... <http://islamqa.info/en/ref/2299>

**Q. Does a puffer for Asthma break the fast?**

A. No, please check out the link for details.

<http://islamqa.info/en/ref/124204>



**Q. Ate out of forgetfulness?**

A. Does not effect the fast  
InshaAllah. Check out the link for details.

Al-Bukhaari (6669) and Muslim (1155) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) said: *"Whoever forgets he is fasting and eats or drinks, let him complete his fast for it is Allaah Who has fed him and given him to drink."*

**Q. Is it allowed to taste food while fasting?**

A. Tasting is allowed *if necessary* if we make sure we do not swallow it. Please check out the link for more details.

<http://islamqa.info/en/ref/49658/taste%20food%20fast>

**Q. What if one mistakenly swallows the food while tasting it? Is the Fast valid?**

There is nothing wrong with a fasting person tasting the food if he needs to, if he does that by testing it with the tip of his tongue, then he spits it out without swallowing anything, whether the one who is fasting is a man or a woman.

But if the fasting person forgets and swallows it by mistake, there is no sin on him, and he should complete his fast. This is because of the general meaning of the evidence which indicates that according to sharee'ah, the person who forgets is excused. The Prophet (peace and blessings of Allaah be upon him) said: *"Whoever forgets that he is fasting and eats or drinks something, let him complete his fast, for it is Allaah Who has fed him and given him to drink."* (Agreed

upon. Al-Bukhaari, 1399; Muslim 1155).

**Q. Bee sting or scorpion sting invalidates the fast?**

A. NO, Check out the link for details.

<http://islamqa.info/en/ref/67168/invalidates%20fast>

**Q. If we bleed out of accident, injury, sickness does that invalidates the Fast?**

A. NO, unless that is the result of ones own actions. Check out the link for details

<http://islamqa.info/en/ref/37918/invalidates%20fast>

**Q. Does having a blood sample (Blood Test) taken for testing break the fast?**

A. No it doesn't if the blood test is done for valid reasons like Medical Test. Check out the link for details

<http://islamqa.info/en/50406>

**Q. When a person wakes up in the morning and he is fasting, and there are bits of food left from his sahoor in his mouth, what is the ruling if he swallows them?**

A. It wont effect the fast unless the chunks are big and the person could have spit it out but chose to swallow it instead, than his/her fast is invalid.

Check out the link for details

<http://islamqa.info/en/ref/78438>

<http://islamqa.info/en/ref/79190/invalidates%20fast>

**Q. If the gums of a person bleeds, does it invalidate the Fast?**

A. If one's gums bleed while brushing his or her teeth, it would not break the fast as long as one does not

do this intentionally or swallows any blood by on purpose. If one causes his or her gums to bleed and/or swallows the blood, then fasting is broken.

Sheikh Muhammad Al-Uthaymeen (may Allah bless his soul) states in one of his fatwas:

The blood that is caused by extracting teeth or nose bleeding does not break the fast on condition that one is cautious as much as he or she can of swallowing the blood. This is based on the fact that unintentional bleeding is not among the things that invalidate the fast. So, whoever bleeds by accident or unintentionally does not need to make up for that day of fasting.

**Q. Does a wet dream during the day time invalidates the Fast?**

A. NO, Check out the link for details  
<http://islamqa.info/en/ref/38623/invalidates%20fast>

**Q. Can you talk to your Girl Friend/Boy Friend while fasting?**

A. BIG NO that is a No even while you not fasting.

**Q. Can we talk to our non-mahram cousins at Iftar or during fasting?**

A. BIG NO that is a No even while you not fasting.

**Q. Eating till end of Adhan permissible?**

A. Depends on the country, if the Muadhin gives the Adhan before the the Dawn breaks (the white streak appearing in the sky) we can continue eating till we are sure the Dawn break

and if the Muadhin gives the Adhan on Dawn Break then we should even spit what is in our mouths. Check out the link for details.

<http://islamqa.info/en/ref/66202/ate%20during%20fast>

**Q. Ruling on soccer/cricket leagues during Ramdan?**

A. Not sinful unless they are fulfilling the obligations such as Fast, Fard Salah on time & not skipping Taraweeh. But not beneficial at all and not what a Mo'min is expected to be doing in Ramadan. Check out the link for details.

<http://islamqa.info/en/ref/50112/ramadan>

**Q. Is it better for a Pregnant woman to fast or not to fast?**

A. Depends on her condition and she needs to decide. Check out the link for details.

<http://islamqa.info/en/ref/3434/ramadan>

**Q. Shaking hands with non mahrams in Ramadan? Does it invalidate the fast?**

A. Shaking hands is NOT permissible, the validity of the fast depends on if he ejaculated as a result of the action. Check out the following links for details.

<http://islamqa.info/en/ref/38153/shaking%20hands>

<http://islamqa.info/en/ref/21183/shaking%20hands>

**Q. Swallowing Saliva or Mucus invalidates fast?**

A. NO, but swallowing Mucus is an act that is not allowed while fasting or not but it doesn't invalidates the fast. check out the link for details.



<http://islamqa.info/en/ref/12597/swallowed>

**Q. Swallowing the Saliva after Siwaak breaks the fast?**

A. NO, But if there are big chunks that should be spit out the saliva can be swallowed. Check out the link for details.

<http://islamqa.info/en/ref/37745/swallowed>

**Q. Does cutting hair or nails or shaving public hair invalidates the fast?**

A. NO, They have nothing to do with the Fast. check out the link for details.

<http://islamqa.info/en/ref/14030/cutting%20hair%20while%20fasting>

**Q. Does taking a bath break the fast, whether you take it before or after noon?**

A. NO, It is permissible, it has nothing to do with the fast. Check out the link for details.

<http://islamqa.info/en/ref/38907/bath>

**Q. Does using Kuhl & similar things that enters the eye invalidates the Fast?**

A. NO, This was the conclusion preferred by Sheikh – ul – Islam ibn Taymiyyah. Imam Bukhaari says in his *Saheeh*: "...Anas, al – Hasan and Ibraaheem did not see any harm in use of Kuhl for the fasting person." (

Fathul – Baaree, 4/153; See Mukhtasar Saheehil – Bukhaari, Number 451 of our Sheikh al – Albaani and Taghleequt – Ta'leeq, 3/152 -153; as quoted in 'Fasting in Ramadaan' p. 49)

**Q. Does applying Lip Balm or Lipstick invalidates the Fast?**

A. NO, As long as it is not swallowed. Check out the link for details.

<http://islamqa.info/en/92923>

**Q. Does Shaving the beard invalidates the Fast?**

A. NO, but It is haraam for men to shave their beards at all times whether during Ramadaan or otherwise, because of the saheeh ahaadeeth which clearly enjoin allowing the beard to grow. Check out the link for details.

<http://islamqa.info/en/ref/50784/shaving%20in%20ramadan>

**Q. Does not wearing Hijab Invalidates the fast?**

A. If a woman does not wear hijab, then she is disobeying her Lord thereby, but her fast is still valid, because sins, including not wearing hijab, do not invalidate the fast, but they detract from its reward, and may cause it to be lost altogether. Check out the link for details.

<http://islamqa.info/en/ref/107624/hijab%20fast>

**Q. Does Tabarruj break the fast?**

A. Tabarruj means impermissible exposure of women's adornment and beauty before non-Mahram (marriageable) men. It surely detracts from the Reward of Fasting but does not break it. Check out the link for details.

<http://islamqa.info/en/ref/50063>

**Q. Does watching TV, Movies, Soap operas/Serials, playing cards invalidates the Fast?**

A. NO but it's a SIN and These sins detract from the reward of fasting, and

may erase it altogether. Check out the link for details.

<http://islamqa.info/en/ref/124203/movie%20in%20fast>

**Q. Vomit invalidates the fast?**

A. NO, But deliberately vomiting does. Check out the link for details.

<http://islamqa.info/en/ref/38579/VO MIT%20FAST>

**Q. Does the swallowing of Vomit unintentionally invalidate the fast?**

A. NO, but intentionally doing so does. Check out the link for reference.

<http://islamqa.info/en/ref/12659/VO MIT%20FAST>

**Q. Brushing your teeth invalidates the Fast or is Makroo'?**

A. NONE, However it would be better to use toothpaste at the night and Siwaak at Day time as Siwaak is Sunnah and also Allah loves the smell coming from a Fasting person more than the smell of Musk. Check out the link for details.

<http://islamqa.info/en/ref/1312/brushing%20teeth>

**Q. Sleeping out of tiredness while fasting and delaying Salah, Allowed?**

A. BIG NO. Prayers should be offered on time. Check out the link for details.

<http://islamqa.info/en/ref/66900/leaving%20prayer%20in%20fast>

**Q. If anyone dies in Ramadan will he go to Jannah without being Questioned?**

A. NO, there is no such guarantee, Please check out the link for details.

<http://islamqa.info/en/ref/112089/died%20in%20ramadan>

**Q. Does smoking invalidates Fast?**

A. YES, No doubt about it.

<http://islamqa.info/en/ref/106450/smoking%20fast>

**Q. Is it true that the veil is lifted between Allaah and His slaves at the time of breaking the fast?**

A. NO, The hadeeth mentioned is not in any of the reliable books, so it is not permissible to attribute it to the Messenger of Allaah (peace and blessings of Allaah be upon him) or to believe what it says. Check out the link for details.

<http://islamqa.info/en/ref/124410/mooosa%20fast>



# *Meritorious acts during Ramadan*

- The Night Prayer or Tarawih Prayers
- Giving Charity And Donations
- Increasing One's Recitation of The Qur'an
- Increase Taqwa
- Repentance
- Seclusion in the Mosque (I'tikaf)
- Searching for the Night of Decree
- Recite the following Dua in Laylatul Qadr
- Performing `Umrah During Ramadhan

## Chapter 06

# Meritorious acts during Ramadan

## The Night Prayer or Tarawih Prayers

Allah's Messenger (Peace be upon Him) has encouraged offering prayer at night regularly. This prayer is known as the 'night prayer' (Qiyamul-Layl) or (Tahajjud). During Ramadhan this prayer is also call Tarawih. It is allowed to offer the Tarawih, at any time starting from the conclusion of Isha (Night) prayer until the commencement of the Fajr (Dawn) prayer. The Prophet (Peace be upon Him) always prayed eleven Rak'ahs (units of prayer) for the optional night prayer, whether it was during Ramadhan or any other time of the year but it is allowed to pray more than 11 Rakahs InshaAllah.

*Narrated Ibn Umar: Once a person asked Allah's Apostle about the night prayer. Allah's Apostle replied, "The night prayer is offered as two Rakat*

*followed by two Rakat and so on and if anyone is afraid of the approaching dawn (Fajr prayer) he should pray one Raka and this will be a Witr for all the Rakat which he has prayed before."* (Bukhari Volume 2, Book 16, Number 105)

Two groups have gone to extremes with regard to this matter. The first group denounced everyone who prays more than eleven rak'ahs and said that doing so was bid'ah. The second group denounced those who do only eleven rak'ahs and said that they are going against scholarly consensus (ijmaa').

Let us listen to what Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) said:

Here we say that we should not go to extremes or be negligent. Some people go to extremes in adhering to the number mentioned in the Sunnah, and say that it is not permissible to do more than the number mentioned in the Sunnah, and they aggressively denounce those who do more than that, saying that they are sinners.

This is undoubtedly wrong. How can they be sinners, when the Prophet SAWS (peace and blessings of Allaah be upon him), upon being asked about night prayers, said that they are to be done two by two, and he did not specify any particular number? Of course the one who asked him about the night prayer did not know the number, because if he did not know how to do it, it is even more likely that he did not know the number. And he was not one of those who served the Prophet (peace and blessings of Allaah be upon him) so



that we might say that he knew what happened inside his house. Since the Prophet (peace and blessings of Allaah be upon him) told him how to do it but did not say how many times, it may be understood that the matter is broad in scope, and that a person may pray one hundred rak'ahs then pray Witr with one rak'ah.

Tarawih, is a voluntary prayer by which a true believer intends to seek the pleasure of Allah and draw near to Him. The Prophet said (Peace be upon Him):

- *"Whoever performed the night prayer in Ramadhan with sincere faith and hoping for a reward from Allah, then all his past sins will be forgiven." (Al-Bukhari)*
- *Al-Tirmidhi (806) narrated that Abu Dharr (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever prays qiyaam – i.e., Taraweeh – with the imam until he finishes, it will be recorded as if he spent the whole night in prayer." Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.*

## Giving Charity And Donations

One of the good deeds of this blessed month of Ramadhan is charity and benevolence, which is more virtuous than during the other months. The goal of giving charity and

donations is to attain the pleasure of Allah(S.W.T).

*"And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged." (Quran 2:272)*

*Narrated by Ibn Abbas, "The Prophet was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare). (Bukhari)*

## Increasing One's Recitation of The Qur'an

The blessed month of Ramadhan is the month of the Qur'an, in which reciting the Qur'an according to one's ability is strongly recommended. The Messenger of Allah (Peace be upon Him) recited the Qur'an with the utmost concentration and deep contemplation of its meanings. For Ramadhan is the month in which the Qur'an was revealed. Allah (S.W.T) says interpretation of the meaning is: -

*"The month of Ramadhan, in which the Qur'an was revealed; a guidance for*

*mankind and clear proofs for the guidance and the criterion (between right and wrong)." (2:185)*

Ramadan was the month in which the Qur'an was first revealed so it is the month of the Qur'an. We should devote much of this blessed month reciting the Qur'an.

Az-Zuhri Radi Allahu anhu used to say upon the coming of Ramadan, *"It is only about reciting the Qur'an and feeding the poor."*

Abdur-Raziq Radi Allahu anhu said, *"When Ramadan came, Sufyan Ath-Thawri would give up all acts of (voluntary) worship and devote himself to the recitation of the Qur'an."*

But for many of us the Qur'an has gathered a lot of dust since the last time we picked it up.

As Ramadan is fast approaching we must blow off the dust and start to build a close relationship with the Qur'an for it will intercede with us on the day of judgement: *"Recite the Holy Qur'an as much as we can for It will come as an intercessor for its reciter' on the Day of Judgement"* (Muslim)

## The Recitor will be in the company of Angels:

'Aa'ishah Radi Allahu anha related that the Prophet (Sallallahu Alaihi Wasallam) said: *"Indeed the one who recites the Quran beautifully, smoothly, and precisely, will be in the*

*company of the noble and obedient angels. As for the one who recites with difficulty, stammering or stumbling through its verses, then he will have twice that reward."* (Bukhaari & Muslim)

There are Ten Rewards for Every Letter Recited from the Quran in normal times but in Ramadan these rewards are multiplied: *"Whoever reads a letter from the Book of Allaah, he will have a reward, and this reward will be multiplied by ten. I am not saying that 'Alif, Laam, Meem' (a combination of letters frequently mentioned in the Holy Quran) is a letter, rather I am saying that 'Alif' is a letter, 'Laam' is a letter and 'Meem' is a letter."* (At-Tirmithi)

*Narrated by Ibn Abbas, "The Prophet was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare). (Bukhari)*

So what better time for us to get into the habit of reciting the Qur'an than to begin to do so right now. We should recite the Qur'an with its meanings and try to understand and implement it into our daily lives.

We should set ourselves realistic targets for how much we should begin to recite each day for



e.g. we will recite some pages a day, half a juz (chapter), or 1 juz etc. We should recite however much we can manage and then build up gradually and aim to finish reciting the whole Qur'an at least once in the Month of Ramadhan

## Increase Taqwa

*Everyone must endeavor to the best of his ability to fear Allah ~ with a conscious heart. In order to generate such a fearful mind, the best method is to recite the Noble Qur'an with due concentration, understanding, and contemplation of its meanings. Moreover, while reciting the Qur'an, he should reflect upon the supreme Omnipotence and absolute Majesty of Allah (S.W.T).*

*"Fear Allâh and Allâh teaches you". (2:282)*

*"And they fall down on their faces weeping and it increases their humility." (17:109)*

*"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they increase their Faith; and they put their trust in their Lord (Alone)." [Al-Anfaal (8):2]*

*Narrated Abu Huraira: The Prophet (salallahu alaihi wasallam) said, "The fire will not touch a man who weeps out of the fear of Allâh until the milk returns to the breasts. ....". (at-*

*Tirmidhî (hasan sahîh), an-Nasâ'i and al Hâkim (sahîh))*

*Narrated Abu Huraira: The Prophet (salallahu alaihi wasallam) said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." [Saheeh Al-Bukhari, Vol. No. 1, Hadeeth No. 629]*

This Month should be used to get ourselves in that mould so that we can InshaAllah be Mindful of Allah through out the year and all our Lives.

## Repentance

The month of *Ramadan* is a great opportunity for returning to Allaah The Almighty with repentance. It is the month of mercy, erasing mistakes, expiating evil deeds,

salvation from Hellfire and attaining Paradise. The fortunate person is he who knows this and hastens to the actions that draw him near to His Lord by turning to Him in repentance, seeking forgiveness and feeling regret for all his slips and sins.

If one does not repent in *Ramadan*, then when will he? If one does not repent when the gates of Paradise are opened, the gates of Hellfire are closed and devils are chained up, then when will he repent? When will he give up committing sins?

It is the month of repentance, forgiveness, salvation from Hell fire and the Prophet, ﷺ, said: *"May his nose be rubbed in the dust, a man for whom Ramadan comes and then goes before he is forgiven!" [At-Tirmithi; Al-Albaani: Saheeh]*

Also It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: *The Prophet (peace and blessings of Allaah be upon him) ascended the minbar and said: "Ameen, ameen, ameen." It was said: 'O Messenger of Allaah, you ascended the minbar and said, 'Ameen, ameen, ameen.'" He said: "Jibreel (peace be upon him) came to me and said: 'If Ramadaan comes and a person is not forgiven, he will enter Hell and Allaah will cast him far away. Say Ameen.' So I said Ameen..."*

SubhaanAllah, May Allah make us amongst those who repent and save us from being amongst those who the Prophet prayed against.

## Seclusion in the Mosque (I'tikaf)

One of the special deeds of Ramadhan is I'tikaf. Performing I'tikaf means to confine oneself in seclusion in a mosque for the purpose of worshipping Allah alone, leaving every worldly and personal affair. The mind of the person who observes I'tikaf concentrates exclusively on the goal of pleasing Allah (S.W.T). He is engaged in various types of worship, repentance, and beseeching Allah's forgiveness. He offers as many voluntarily prayers as he can, saying words of remembrance and invocations, etc. to Allah (S.W.T). In this sense, practicing I'tikaf is a combination of many acts of worship.

*Narrated Abdullah bin Umar: Allah's Apostle used to practise Itikaf in the last ten days of the month of Ramadan. (Bukhari)*

*Narrated 'Aisha: (the wife of the Prophet) The Prophet used to practice Itikaf in the last ten days of Ramadan till he died and then his wives used to practice Itikaf after him. (Bukhari)*

So Itikaf is also allowed for Sisters unlike what is believed now a days. ([Link for detail discussions on this topic was given in Class 5](#))



## Searching for the Night of Decree

The Night of Decree (Laylatul-Qadr) is more virtuous and meritorious than one thousand months. It is the night of Ramadhan in which the Qur'an was brought from the highest heavens down to mankind. Allah ~ says in the Noble Qur'an interpretation of the meaning is: - *"Verily, We have sent it (this Qur'an) down in the Night of Decree (Al-Qadr). And what will make you know what the Night of Decree is? The Night of Decree is better than a thousand months."* (97:1-3)

This night occurs every year during one of the five odd nights of the last ten days of Ramadhan. The exact time of its occurrence is unknown. The only thing that is clear concerning its time is that it occurs during the last ten nights of Ramadhan. Many scholars hold the view that it fluctuates from year to year between the odd nights of the last ten nights. This means that one year it may occur during the 21st night (for example) and the next year it may fall on the 27th night. One of the possible reasons behind its concealment is that a true believer should endeavor in worshipping Allah during those odd numbered nights so as to attain all the rich reward and virtue of that tremendous time.

Allah's Messenger (Peace be upon Him) has described its superiority and said: *"Whoever prays during the Night of Decree, with firm belief and expecting a reward for it, his previous sins are forgiven."* (Al-Bukhari and Muslim)

In other words, whenever you endeavor in worshipping in the odd nights of the last ten nights, then you will definitely attain the virtues of the Night of Decree.

## Recite the following Dua in Laylatul Qadr

*'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (ﷺ) replied, "You should supplicate:*

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

ALLAHUMMA INNAKA 'AFUWWUN, TUHIBBUL-'AFWA, FA'FU 'ANNI

*(O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)." [At-Tirmidhi].*

## Performing 'Umrah During Ramadhan

Performing 'Umrah (lesser pilgrimage to Makkah) in Ramadhan is especially virtuous because it is equal in reward to Hajj (the major pilgrimage to Makkah).

*The Prophet (Peace be upon Him) said: "Umrah in Ramadhan is equal (in reward) to Hajj -or he said "equal to (performing) Hajj with me." (Al-Bukhari and Muslim).*

Link to Urdu Lecture by Shaikh Yasir Al Jabri  
<https://youtu.be/vfAg1mjaY3s>

# *The Muslim's day in Ramadan*

- Morning
- At Work
- Women at Home during Noon time
- Evening - Iftar
- Night - Isha & Tarawih
- Night – After Tarawih
- Add Sunnahs to your life
- Friday
- The last Ten days of Ramadan
- RAMADAN RESOLUTION?





## Chapter 07

# The Muslim's day in Ramadan

The Muslim should strive to organize his time in this blessed month so that he will not miss out on a great opportunity to do more good and righteous deeds. Following is a suggested program for the Muslim during the blessed month of Ramadan.

## MORNING

The Muslim starts his day with waking up early for suhoor before Fajr prayer. He wakes up and does the actions of Sunnah of waking up (wipes his face, recites dua, washes hands, rinses nose...) It is better to delay suhoor until the latest possible time of the night.

Then after that he gets ready for Fajr prayer. So he does wudoo at home and goes out to the mosque before the adhaan.

When he enters the mosque, he prays two rak'ahs (tahiyyat al-masjid – greeting the mosque). Then he sits and keeps busy making du'aa', or reading Qur'aan, or reciting dhikr, until

the muezzin gives the call to prayer. He repeats what the muezzin says, and says the du'aa' narrated from the Prophet (peace and blessings of Allaah be upon him) to be said after the adhaan ends. Then after that he prays two rak'ahs (the regular Sunnah of Fajr), then he occupies himself with du'aa' and reading Qur'aan until the iqamah for prayer is given. He is in a state of prayer so long as he is waiting for the prayer.

- If he adhaan is pronounced when he is at home then he replies to the Adhaan and then offers the two Rakah Sunnah prayer of Fajr at home and then leave for the Masjid.

After offering the prayer in congregation, he recites the dhikrs that are prescribed following the salaam at the end of the prayer. After that if he wants to sit in the mosque until the sun has risen, reciting dhikr and reading Qur'aan, that is preferable, and that is what the Prophet (peace and blessings of Allaah be upon him) used to do after Fajr prayer.

Then about one-quarter of an hour after the sun has risen, if he wants he can pray Duha prayer (a minimum of two rak'ahs), and that is good. Or if he wants he can delay it until the preferred time, which is when the day has grown hotter and the sun is higher in the sky – that is better. Then if he wants he may sleep to prepare himself for going to work, and he can intend by sleeping to strengthen himself for worship and earning a living, so that he will be rewarded for it in sha Allah. He should also follow the etiquette of sleep that is prescribed in sharee'ah, both actions



and words. (Sleep on the right side, right hand under the cheek, recite dua for sleeping and the Ayaat prescribed in Sunnah)

## AT WORK

He does the work with all honesty and to the best of his ability. In his free time (if any) at work he talks to his colleagues about Fasts about what they planning to do and achieve this Ramadan and follows up later if the planned deeds are being achieved. He motivates them to keep going and share the knowledge about the Sunnah of Fasting and acts recommended to do in Ramadan. He can propose a plan to have some money from everyone so that together they can feed the poor and do other charitable deeds.

When the time for Zuhr prayer comes, he goes to the mosque early, so he prays four rak'ahs regular Sunnah before Zuhr (preferably with two tasleems), then if there is time he keeps busy reading Qur'aan until the iqaamah for prayer is given, and he prays with the congregation, then he prays two rak'ahs (the regular Sunnah after Zuhr).

Then after the prayer he continues with work, until it is time to leave work. If Asr comes while at work he follows the same pattern and again offer the optional 4 Rakahs Sunnah before Asr (preferably with two tasleems) or if he is home by Asr then he can sit a little longer after Salah to recite a few pages of Quran. Then after 'Asr and work, it depends on his

circumstances, if he feels tired, then he should rest at this time so that he will be ready to pray Taraaweeth at night.

## Women at Home during Noon time

They should follow the same pattern for Salah and recite Quran as much as they can. They should try and have the basic things for food ready during this time so that they are not busy cooking near the time of Iftaar. Also they should spend time teaching the children about Ramadan and Islam.

## Evening - Iftar

The first thing we should all try is to have the Iftaar ready well before time, and we should make sure that the women are not busy cooking till it is almost Iftaar time. Before the adhaan for Maghrib, we should get ready to break the fast, and we should do something at this time that will benefit us, reading Qur'aan, making du'aa', having a useful conversation with family.

If with family sometime should be spent to educating children about Ramadan, why we fast, how Allah loves Fasting and its great Rewards. The children should feel the essence of Ramadan and not take it like a festival of Food and gatherings.

One of the best things that we can do at the time of Iftaar, is to take part in offering iftaar to those who are fasting, whether by bringing food to them or helping to distribute it to them and organizing that. This brings a great joy which no one knows except those who have experienced it.

Do not get too divulged in the Food that we miss out on parts of the Salah, we can always come back and eat if needed but try to keep it light before you offer Maghrib.

After Maghrib and reading the Adhkar of the evening we come back home and offer the two Rakahs of Sunnah after Maghrib at home reciting Surah Kaafiroon in 1st Rakah and Surah Ikhlas in 2nd Rakah. Then he looks for a suitable way for himself and his family to spend this time, whether reading a book of stories, or a book on practical rulings, or a quiz, or permissible conversation, or any other useful idea that is of interest to the members of the family and will distract them from the haraam things that appear in the media which regard this as their prime time, so you find the media transmitting their most attractive programs at that time, that may contain immoral and obscene material. Strive to turn away from that, and fear Allaah with regard to your "flock" (i.e., your family) concerning whom you will be questioned on the Day of Resurrection, so be prepared to answer the questions. You can also opt to rest a little before Isha and Tarawih.

## Night - Isha & Tarawih

Then get ready for 'Isha' prayer, go to the mosque and keep busy reading Qur'aan. For those who do not understand Arabic they lose a great deal in Tarawih as they do not understand the words of Allah being recited and hence cannot concentrate enough but one of the ways to make the most of Tarawih is to read the translation of the Ayahs that will be recited in Tarawih so that they can listen and concentrate.

Then after that perform 'Isha' prayer, then pray two rak'ahs (the regular Sunnah of 'Isha'), then pray taraaweesh behind the imam with humility and focus, pondering the meanings of what is recited. Do not finish until the imam finishes. *The Prophet (peace and blessings of Allaah be upon him) said: "Whoever stands (and prays) with the imam until he finishes, it will be recorded as if he spent the night in prayer." (Narrated by Abu Dawood, 1370).*

## Night – After Tarawih

Then after Taraaweesh you can make a program for yourself that is suited to your circumstances and personal commitments. But you should pay attention to the following:

Keeping away from all haraam things and whatever may lead to them. Paying attention to ensuring that



your family avoid falling into any haraam thing or whatever may lead to that, in a wise manner, such as preparing a program just for them, or taking them out for leisure trips to permissible places, or keeping them away from bad friends, or looking for good friends for them.

Keeping busy with things that take priority. Then you should try to sleep early, whilst paying attention to the etiquette of sleep as prescribed in sharee'ah, both actions and words. If you read some Qur'aan or some beneficial books before going to sleep, that is something good, especially if you have not yet completed your daily portion of Qur'aan – so do not go to sleep until you have completed it.

Then wake up before suhoor early, allowing enough time to recite du'aa', because this time – the last third of the night – is the time when Allaah descends, and Allaah has praised those who seek His forgiveness at this time, and has promised those who call upon Him at this time that He will answer them, and that He will accept the repentance of those who repent to Him at this time. So do not neglect this great opportunity.

## Add Sunnahs to your life

The above program highlighted 30+ Sunnahs during the day but there are almost 1000 Sunnahs for one day and night narrated from the Sunnah (can be found in the book **1000 Sunnahs of Day & Night**) a book

available online and on Darussallam Book store. The book can be downloaded from the link below...  
<https://islamhouse.com/en/books/321053/>

A Muslim should strive to add Sunnahs to his life in this Blessed Month, as while Fasting in Ramadan he is more mindful and motivated then ever and hence he can do regular acts of his life in the way of the Sunnah and make them all Ibaadaat like for instance we should Say Allahu Akbar while ascending (climbing upstairs) and SubhaanAllah while descending (going downstairs) now think how many times in a day do we go upstairs and downstairs all of them can be counted as good deeds if we just say Allahu Akbar and SubhaanAllah respectively.

## FRIDAY

Friday is the best day of the week, so you should have a special program of worship on this day, in which you pay attention to the following:

- Coming early to Jumu'ah prayer.
- Staying in the mosque after 'Asr prayer, and keeping busy with reading Qur'aan and making du'aa' until the last hour of this day, for that is a time when du'aa's are answered.
- Make this day an opportunity for completing some of your deeds that you did not finish during the week, such as completing your weekly portion of Qur'aan, or finishing reading

a book or listening to a tape and other good deeds.

## The last ten days of Ramadan

The last ten days of Ramadaan include Laylat al-Qadr which is better than a thousand months. Hence it is prescribed for a person to observe i'tikaaf ("retreat" for the purpose of worship) in the mosque during these ten days, as the Prophet (peace and blessings of Allaah be upon him) used to do, seeking Laylat al-Qadr. Whoever can observe i'tikaaf at this time, this is a great blessing from Allaah.

Whoever cannot observe i'tikaaf for the entire period should do as much as he is able to. If he is not able to do i'tikaaf at all, then he should try to spend the nights in worship. Praying qiyaam, reading Qur'aan, remembering Allaah and making du'aa'. He should prepare for that by resting during the day so that he will be able to stay up at night.

Please finish your Eid shopping well before Ramadan and avoid going out for shopping during these nights, it is crowded everywhere during this time and requires a lot of time to get a simple task done. It tires us down and hinders our Ibaadaat.

**Note:** This program is just a suggestion. It is a flexible schedule that each person can adapt to his own circumstances.

This program pays attention to the Sunnahs that are proven from the

Prophet (peace and blessings of Allaah be upon him). It does not mean that everything mentioned here is an obligatory duty, rather it includes many things that are Sunnah and mustahabb.

The most beloved of actions to Allaah are those which are continuous even if they are little. At the beginning of the month a person may be keen to do acts of worship, then he may slow down. Beware of that, and strive to persist in all the actions that you do in this blessed month. The Muslim should strive to organize his time in this blessed month so that he will not miss out on a great opportunity to do more good and righteous deeds. For example, a person should try to buy all the things that the family needs before the month begins, and he should buy day-to-day needs at times when the stores are not crowded, and visits to friends and family should be organized in such a way that they do not distract from acts of worship.

Make doing lots of acts of worship and drawing closer to Allaah your priority in this blessed month.

Resolve at the beginning of the month to go to the mosque early at the times of prayer, and to complete the Book of Allaah, and to regularly pray qiyaam al-layl in this great month, and to spend (in charity) what you can of your wealth.

Make the most of the opportunity that the month of Ramadaan brings to strengthen your connection to the Book of Allaah, by utilizing the following means:

- Read the verses correctly. The way to do that is to have your reading



corrected by someone who knows how to read well. If you cannot do that, then by listening to tapes of expert readers.

- Revise what Allaah has enabled you to memorize,

- And memorize some more parts of the Quran.

- Read the tafseer (commentary) on the verses, and strive to apply the commands that you read in the Book of Allaah.

- We ask Allaah to perfect for us the blessing of Ramadaan, and to help us fast and pray qiyaam throughout the whole month, and to accept (these acts of worship) from us, and to forgive us for our shortcomings.

## RAMADAN RESOLUTION?

What are your Ramadan resolutions? How do you plan to make the most of this month? Below are a few suggestions from [LEARN ISLAM...](#)

- Offer Salah with Jamaa
- Offer Salah in First Row
- Increase Khushoo in Salah
- Offer all 12 Sunnah Muakkidah prayers
- Repent
- Leave particular Sins/Habits for good
- Finish reciting Quran once
- Finish Quran reciting more than once
- Memorize Part of Quran
- Learn how to Recite Quran Properly (Tajweed)

- Read Quran with translation once.
- Offer Duha/Ishraq Prayers
- Give Charity every day
- Provide Iftar to poor people
- Learn Islam
- Finish Islamic Books
- Learn Seerah, Stories of the Prophets &

Sahaba

- Perform Umrah(s)
- Sponsor others to perform Umrah
- Perform Itikaaf
- Forgive and make up with relatives
- Add atleast one Sunnah to your life

each day of Ramadan.

- Learn Duas for day to day activities from the Sunnah.

- Make dua in seclusion (preferably before Iftar and Suhur)

- Distribute Islamic Books to friends and family

- Recite daily Adkhaar

- Do voluntary social work for Muslims

Link to Urdu Lecture by *Shaikh Yasir Al Jabri*  
<https://youtu.be/gvuR1VbiWYA>

# *Introduction to Fiqh of Zakah (Obligatory Charity)*

- Zakat
- Refusing to pay Zakat
- Those Required to Pay Zakat



## Chapter 08

# Introduction to Fiqh of Zakah (Obligatory Charity)

Zakat is a certain fixed portion of the wealth and property that a Muslim is obliged to pay yearly for the benefit of the poor in the Muslim community. The payment of Zakat is obligatory, as it is one of the five pillars of Islam. Zakat is the major economic means for establishing social justice and leading the Muslim society towards prosperity and security.

Every Muslim who owns a fixed, minimum amount of wealth (called Nisab), and who satisfies certain other conditions, must pay Zakat. The Qur'an mentions Zakat in many places. For example, Allah (S.W.T) says:

• خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ  
وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ

*"Take Sadaqah (obligatory charity) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them, and Allah is All-Hearer, All-Knower." (9:103)*

Zakat has also been mentioned by Prophet Muhammad (Peace be upon Him) in many Ahadith (recorded statements and deeds of Prophet Muhammad (Peace be upon Him). The Prophet (Peace be upon Him) said:

*"Islam was built on five (pillars): testifying that none has the right to be worshipped but Allah and that Muhammad (Peace be upon Him), is the Messenger of Allah; establishing the prayer (perfectly and on time); paying Zakat; performing pilgrimage to the House (the Ka 'bah); and fasting Ramadhan" (Al-Bukhari and Muslim)*

Furthermore, the Prophet (Peace be upon Him) said in his advice to his Companion Mu'ath (May Allah (S.W.T) be pleased with him) when he sent him to Yemen:

*"You are going to a People of the (Divine) Book." Then he (Peace be upon Him) continued... "Allah (S.W.T) has enjoined on them Zakat that is to be taken from the rich amongst them and given to the poor. If they obey you in that, take Zakat from them, yet avoid (don't take) the best property of the people as Zakat. " (Al-Bukhari and Muslim)*

Zakat has been made obligatory on Muslims for an honorable wisdom and to bring about many noble benefits. Zakat purifies one's property and earnings, increases them and saves them from destructive impurities. Zakat fills one's wealth with the blessings of obedience to Allah ~ and honoring His

Commandments. It cleanses the human soul from the ills of greed, miserly conduct, covetousness and selfishness. It extends help to the poor, the needy and the deprived. It unites the hearts upon Iman (Faith) and Islam (submission to Allah). It rids the hearts of the darkness of weak faith and evil doubts, and brings them to the clarity of strong faith and certainty. The Qur'anic Verses and the Prophetic Ahadith strongly encourage giving Zakat while affirming its great reward and tremendous bounties. It is a means to enter Paradise, and a deed that allows one to taste the sweetness of Iman (Faith). Giving this obligatory charity does not decrease a person's wealth, as some stingy people may think.

Whoever refuses to pay Zakat, while rejecting its necessity in Islam, is a disbeliever. On the other hand, whoever refuses to pay the required Zakat on his wealth due to stinginess or laziness, while he still believes that it is a necessary act in Islam, is a sinner. The Qur'anic Verses and the Ahadith have used the strongest terms to warn against refusing to pay Zakat, promising ultimate failure and the severest punishment and torment for such an offense, Allah (S.W.T) said:

• يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ  
الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْإِطْلَاقِ  
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۖ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ  
وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ  
بِعَذَابٍ أَلِيمٍ {34}

• يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ  
فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۚ هَذَا مَا  
كُنْتُمْ لَا تَفْقَهُونَ ۚ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

*"And those who hoard up gold and silver (i.e, the money, the Zakat of which has not been paid) and spend them not in the way of Allah, announce unto them a painful torment. On the Day when that (wealth) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard,'" (9:34-35)*

Also, Allah (S.W.T) said:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا  
آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ  
شَرٌّ لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ  
الْقِيَامَةِ ۚ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*"And let not those who covetously withhold of that which Allah has bestowed, on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection." (3: 180)*

## Those Required to Pay Zakat

Those who satisfy the following conditions are required to pay the Zakat:

- Muslims who own a minimum amount of extra wealth (referred to as



Nisab) beyond the necessities of life, such as food, clothing, places of residence, means of transportation and the tools necessary for work.

- A full year has passed (hawl) since one had possession of the minimum amount of wealth liable for payment of the Zakat. However, fruits and vegetables are not included in this ruling.
- The Nisab is free from debts and thus is not owed to debtors.

# *Zakah & its Calculations*

- Types of possessions that require paying the Zakah
- Types of wealth that do not require Zakah
- The required amount (nisab) for Zakah
- The recipients of Zakah
- How to pay Zakah



(Note: Five Uqiyyahs equal to 595 grams.)

## Chapter 09

# Zakah & its Calculations

### Types of possessions that require paying the Zakah

#### Gold and Silver

This is based on Allah's Statement in the Noble Qur'an:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ  
وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ  
اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

"And those who hoard up gold and silver (i.e. the money, the Zakat of which has not been paid) and spend them not in the way of Allah, announce unto them a painful torment," (9:34)

Also, the Prophet (Peace be upon Him), said: "There is no charity on what is less than five Uqiyyah (of silver)," (Al-Bukhari and Muslim)

## Women's Jewelry

*That is made of Gold or Silver and is Used for Beautification*

### Purposes

There is a difference of opinion amongst the scholars concerning Zakat on gold and silver jewelry that is kept for beautification and not sold for business purposes, The correct view is that there is Zakat due on it if it reaches the Nisab amount, The Prophet (Peace be upon Him) said: "Anyone who owns gold or silver and does not pay Zakat on them, on the Day of Resurrection they will be made into plates of fire and they will then burn his sides, forehead and back." (Muslim)

The Prophet (Peace be upon Him) also asked a woman whose daughter was wearing two gold bracelets, if she had paid the Zakat on them. When the woman replied that she had not, the Prophet (Peace be upon Him) said: "Would you be pleased to have Allah make two bracelets of fire from them on the Day of Judgement?" (Abu Dawud and An-Nasa'i and graded as good)

The Nisab amount for gold is twenty Mithqals, or 85 grams. The Nisab for silver is one hundred and forty Mithqals, or 595 grams. If the amount of gold and silver jewelry that a woman owns is less than these

amounts, there is no Zakat due upon her jewelry.

## Rikaz

*(Buried Precious Metals or Minerals)*

These are any precious metals, stones or minerals that are buried in the earth (such as buried treasures or mines) When they are found, 1/5th (20%) Zakat is due upon the find.

*The Prophet (Peace be upon Him) said: "There is no compensation for one killed or wounded by an animal, or by falling in a well, or due to working in mines: and one-fifth (Zakat) is compulsory on Rikaz," (Al-Bukhari and Muslim)*

## Livestock Animals: Camels, Cows, and Sheep

*Allah's Messenger (Peace be upon Him) said: "Whoever had camels or cows or sheep, and did not pay their Zakat those animals will be brought on the Day of Resurrection far bigger and fatter than before, They will trample him with their hooves and butt him with their horns, When the last has its turn, the first will start again, and this punishment will go on until Allah has finished the judgements amongst the people," (Al-Bukhari and Muslim)*

## Food Grains and Fruit

Certain crops and grains that could be kept or stored require Zakat to be paid on them. The grains that require Zakat are barley and wheat. The fruits that require Zakat to be paid are dates (fresh and dried) and raisins, However, this does not include the fruit and grains that one intends to feed oneself and one's family with, This ruling applies to a person like a farmer who harvests and sells fruit and grains that he does not intend to use for his own needs and the needs of his family, Allah (S.W.T) said interpretation of the meaning in english: -

*"... but pay the due thereof on the day of its harvest..." (6: 141)*

*Allah's Messenger (Peace be upon Him) said: "On a land irrigated by rain water or by natural water channels or land that is wet due to a nearby water channel. One-tenth (10%) is compulsory (as Zakat); on the land irrigated by a well. half of a tenth (5%) is compulsory (as Zakat on the yield of the land)." (Al-Bukhari and Muslim)*

*He (Peace be upon Him) also said: "There is no Zakat due on what is less than five Wasqs (of grains or vegetation)." (Al-Bukhari and Muslim)*

*(Note: Five Wasqs are approximately 618 kg; One Wasq = 60 Sa' of measured grain.)*



## Types of wealth that do not require Zakah

### Fruits, Vegetables and Grains Other Than Dates, Raisins, wheat and Barley

There is no evidence that other produce requires Zakat. The Prophet (Peace be upon Him) never levied Zakat on any produce or grain other than these four items. Yet, it is preferred to give away some of this produce to the poor and neighbors. Allah (S.W.T) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا  
مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا  
لَكُمْ مِنَ الْأَرْضِ

*"O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you..." (2:267)*

### Servants, Horses, Mules and Donkeys

*Allah's Messenger (Peace be upon Him) said: "There is no charity required from the Muslim regarding his horse or servant." (Al-Bukhari and Muslim)*

*Further, it has not been reported that the Prophet (Peace be upon Him) ever collected charity on mules or donkeys.*

## The Money that does not Reach the Amount of Nisab

*Allah's Messenger (Peace be upon Him) said: "There is no Zakat on less than five Wasqs (approximately 618 kilograms of grain). There is no Zakat on less than five Uqiyyah of silver (595 grams). And there is no Zakat on less than five camels (Al-Bukhari and Muslim)"*

## The Property That is not Used for Commercial Purposes

These include rugs, homes, cars, furniture, precious stones, pearls, and diamonds that are not used for commercial purposes. These personal items do not require payment of Zakat.

## Women's Jewelry That is used for Beautification Purposes

This applies to any precious stones, such as pearls, diamonds and so forth. There is no Zakat due on them. Therefore, any necklaces, bracelets broaches or rings that are made of materials other than gold and silver do not require payment of Zakat.

## The required amount (nisab) for Zakah

### Gold

The amount of gold that requires Zakat is around 85 grams, when this amount or more has remained unchanged in one's possession for one full year. The required Zakat in this case is one-fourth of a tenth (2.5%).

### Silver

Silver requires Zakat to be paid when it reaches 595 grams or more and when this amount remains unchanged in one's possession for a full year. The amount of Zakat required in this case is also one-fourth of a tenth (2.5%).

### Cash at One's Disposal

When it is worth the amount of gold or silver that requires Zakat and when this amount remains above the Nisab value for a full year. Zakat in this case is also one-fourth of a tenth, or 2.5%.

### Items Used for Business Transactions and Commercial Purposes

This requires a fourth of a tenth (2.5%) Zakat to be paid on them, when they remain a full year without

decreasing below the Nisab amount. The minimum amount of the value of business merchandise that requires Zakat to be paid is the same as gold and silver, and the merchant could use either standard to estimate how much Zakat he should pay.

### Treasures

When the Muslim finds any treasures hidden in his land, he is required to give a fifth (20%) of that treasure in charity as Zakat.

### Mines

Mines, such as gold and silver mines, require Zakat to be paid on them whenever the minerals are discovered and extracted, just as the case with produce. Mines for extracting precious metals and minerals fall under the ruling of Rikaz and thus 1/5th (20%) Zakat is due upon them just as with buried treasure.

### Returns on Investments

If the investment is merchandizing transactions or animal products, then the Zakat for these returns on investment should be paid in addition to, and at the same time when the Zakat is paid on the principal, even if these profits did not remain for a full year. For instance, if the animal gives birth when the Zakat on the animals is due, then the owner should add all of these animals together and pay the Zakat due on all of them, and such is the case with monetary investments. When one



earns money from inheritance or gifts, the Zakat becomes due if such inheritance reaches the minimum amount that requires Zakat and remains for a full year in one's possession without decreasing below the Nisab amount.

## Livestock

Grazing camels, grazing cows and grazing sheep and goats are eligible for Zakat payment. Each category of the above mentioned livestock animals has a set Nisab amount based upon the number of animals owned. These figures can be researched from the appropriate books of Islamic Jurisprudence.

## Fruits and Grains

When the produce is ready for harvest and the fruits become ripe, then the Zakat on them is due. Allah (S.W.T) says interpretation of the meaning in English is:

*"...but pay the due thereof (their Zakat) on the day of their harvest..." (6:141)*

As for fruit, every type of fruit has its own standard as to when it is ripe and ready to eat. For instance, dates are ripe when they become red or yellow, while grapes are ripe when they become sweet.

The amounts of fruits and grains that require Zakat is five Wasqs, each of which is sixty Sa', and a Sa' is slightly less than three kilograms. Hence, the minimum Nisab that requires Zakat on dates, raisins,

wheat and barley is three hundred Sa' (or approximately 618 kg). If the crop is watered without much effort, such as by spring water or by rain, it requires one-tenth (10%) as Zakat payment. This means that half of a Wasq is due for every five Wasqs. If such produce is watered with effort, such as from wells or irrigation channels, it requires a half of a tenth (5%) as Zakat payment. This means for every five Wasqs, there is a quarter of a Wasq due for Zakat.

*Allah's Messenger (Peace be upon Him) said: "On a land irrigated by rain water, or by natural water channels, or if the land is wet due to a nearby water channel, one-tenth is compulsory (as Zakat). On the land irrigated by a well, half of one tenth is compulsory (as Zakat on the yield of the land)," (Al-Bukhari and Muslim)*

## The recipients of Zakah

Zakat is spent on eight groups of people, as mentioned in the Qur'an:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ  
وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَةِ  
قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي  
سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ  
اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

*"As-Sadaqat (here it means Zakat) is only for the Fuqara' (poor), and Al Masakin (the needy who do not beg)*

*and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause (i.e., for Mujahidun - those fighting in a battle for the cause of Islam), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise." (9:60)*

upon the previously mentioned conditions, when Zakat is due upon his wealth. Likewise, he must decide who is most deserving of receiving his Zakat. He may either distribute it amongst those whom he knows to be qualified recipients or he may give it to a local mosque to be distributed amongst those who are needy.

In a non-Muslim society, no Muslim (individual or group) has the right to demand Zakat from others by force, violence or any such threats. This is a right that is specifically for the Muslim rulers in the lands of the Muslims.

## How to pay Zakah

We have discussed who must pay Zakat, how much is to be paid and who are its recipients. Now, the issue remains as to how the Zakat is to be paid. In an Islamic state, the Muslim leader (Khalifah, Ameer, etc.) is responsible for the collection of Zakat. His duty is to make sure that those Muslims who possess the minimum amount of wealth (Nisab) pay their Zakat in a timely manner. The ruler will deputize certain trustworthy men to go about amongst the Muslims and collect the Zakat from those upon whom it is due. He is also responsible for making sure that the Zakat is distributed amongst those who are worthy of receiving it.

In a situation where the Muslim lives in a land (i.e. country, state, province, etc.) where there is no Muslim ruler, and the governing authorities are non-Muslims, then it is left to the individual to pay his Zakat as he sees fit. The person must keep up with his own earnings and savings, and determine for himself, based



# *Fiqh of Eid*

- ZAKATUL-FITR
- Rulings on Zakaat al-Fitr
- The Wisdom Behind Zakatul-Fitr
- Who is obliged to pay it?
- What Should be Given as Zakatul-Fitr
- The time for giving zakaat al-fitr
- The Recipients of Zakatul-Fitr
- EID PRAYER
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## Chapter 10

## FIQH OF EID

## ZAKATUL-FITR

There is a Zakat payment due at the end of the month of fasting, called Ramadhan. The day that it is due is called 'Eidul-Fitr, which is a day of celebrating the end of the fast. One of the Prophet's Companions named Ibn 'Umar, may Allah be pleased with them both, said:

*"Allah's Messenger (Peace be upon Him) enjoined the payment of one Sa' of dates or one Sa' of barley as Zakatul-Fitr on every Muslim, slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Eid prayer." (Al-Bukhari and Muslim)*

## Rulings on Zakaat al-Fitr

The correct view is that it is fard (obligatory), because Ibn 'Umar said: *"The Messenger of Allaah (peace and blessings of Allaah be upon him) made zakaat al-fitr obligatory," and because of the consensus of the scholars (ijmaa') that it is fard. (Al-Mughni, part 2, Baab Sadaqat al-Fitr).*

## The Wisdom Behind Zakatul-Fitr

Zakatul-Fitr purifies the fasting person from whatever shortcomings, such as foul or unnecessary speech, that he might have indulged in during his fast. It also saves the poor people from the humiliation of asking people for help on the day of the 'Eid. One of the Prophet's Companions named Ibn 'Abbas, may Allah be pleased with them both, said: *"The Messenger of Allah enjoined Zakatul-Fitr as a redemption for the fasting person from unnecessary or foul speech and as a food for the poor." (Abu Dawud and Ibn Majah)*

## Who is obliged to pay it?

A man has to pay on behalf of himself and his wife – even if she has money of her own – and his children and parents if they are poor, and his daughter if she is married but the marriage has not yet been consummated. If his son is rich, he does not have to give zakaat al-fitr on his behalf. A husband has to give zakaat al-fitr on behalf of a divorced wife whose divorce (talaq) is not yet final (i.e., she is still in the 'iddah of a first or second talaq), but not in the case of a rebellious wife or one whose divorce is final. A son does not have to give zakaat al-fitr on behalf of a poor father's wife because he is not obliged to spend on her.

[When giving zakaat al-fitr], one should start with the closest people first, so he gives it on behalf of himself, then his wife, then his children, then the rest of his relatives



in order of closeness, following the pattern laid out in the rules governing inheritance.

## What Should be Given as Zakatul-Fitr

The amount to be given is one saa' of food, according to the measure of saa' used by the Prophet (peace and blessings of Allaah be upon him), because of the following hadeeth.

*- Abu Sa'eed al-Khudri (may Allaah be pleased with him) said: "At the time of the Prophet (peace and blessings of Allaah be upon him) we used to give it in the form of a saa' of food..." (Reported by al-Bukhaari, 1412).*

A saa' is approximately equivalent to three kilograms of rice.

As for giving zakaat al-fitr in the form of money, this is not permissible at all, because the Prophet (peace and blessings of Allaah be upon him) said that it must be given in the form of food, not money. He clearly stated that it is to be given in the form of food, so it is not permissible to give it in any other form and Islam wants it to be given openly, not secretly. The Sahaabah gave zakaat al-fitr in the form of food, and we should follow, not innovate.

## The time for giving zakaat al-fitr

It should be given before the Eid prayer, as is stated in the hadeeth that the Prophet (peace and blessings of Allaah be upon him) *"commanded that it should be given before the*

*people went out to pray."* (Al-Bukhaari, 1407).

The best time to pay Zakatul-Fitr is the time from dawn on 'Eid until just before the 'Eid prayer. However, those who give it before the morning of the 'Eid (i.e. a day or two before the 'Eid) have properly fulfilled the obligation. Those who give it away after the 'Eid prayer, it is considered as a voluntary charity (Sadaqah) only. In other words it is not counted as Zakatul-Fitr.

It is disliked (makrooh) to delay giving it until after Salaat al-'Eid; some scholars said that this is haraam and is counted as qadaa' (making up a duty that has not been performed on time), on the basis of the hadeeth, *"Whoever pays it before the prayer, it is an accepted zakaat, and whoever pays it after the prayer, it is just a kind of charity."* (Reported by Abu Dawood, 1371).

## The Recipients of Zakatul-Fitr

Zakatul-Fitr is paid to the same eight categories of people who are eligible to receive the Zakat on wealth, as we explained before. The poor and the needy are the most deserving people for Zakatul-Fitr.



## EID PRAYER

### Sunnahs of Idul-Fitr Prayer

On the first day of Shawwal (the month that follows Ramadan) the person goes to the 'id Mosque or praying ground having undertaken the following recommended acts:

- Total ablution (Ghusl).
- Dressed in the best of clothes (preferably new clothing).
- Assumed a breaking of the Fast by eating at least a few pieces of dates. This is in accordance with the tradition of the Prophet (peace be upon him), and an odd number is preferred i.e. 3, 5, 7, 9 and so on.
- It is Sunnah to say Takbeer loudly when leaving our homes to go to Eid Prayer.
- The Sunnah for Eid Prayers is to pray in the Musallah (that is in an uncovered place) and not in the Masjid. The Prophet [pbuh] never prayed Eid Prayer in the Masjid
- It is the practice (Sunnah) to head to the 'id praying center by walking. Upon arrival at the place of prayer the person sits and waits for the prayer to begin.

### Prayer of Eid ul-Fitr

1. After about 20 minutes from clear sun rise, the imam stands up for the prayer and loudly signifies the entering into prayer by reciting the

"Takbiiratil Ihraam" that is "ALLAHU AKBAR". The whole congregation also follows suit by reciting the "Takbiiratil-Ihraam".

2. As usual, with any other prayer, the person thereafter comes up with the opening supplication known as "DUA AL ISTIFTAAH".

3. After that, the Imam says "ALLAHU AKBAR" 6 more times and the congregation would follow likewise.

4. After completing the recitations of the words of greatness which total up to seven, the Imam would then seek the protection of Allah (subhanahu wa ta'ala) from the cursed satan in a low voice by saying "AUTHU B'LJBILLAHI MINASH SHAYTANIRRRAJIIM". He would thereafter silently invoke Allah's name by saying: "BISMILLAHIR- RAHMANI-R--RAHIIM" and then recite "AL FATIHAH" (the opening chapter of the Holy Qur'an) in a loud voice. The followers (congregation) would then say "Ameen" together loudly after the Imam completes reciting the "Al Fatihah". Each follower would then recite "Al-Fatihah" silently. It is recommended that the Imam thereafter recites the whole of chapter 87 of the Holy Qur'an i.e. "SA BIHISMA" (Glorified be the name of thy Lord, the Most high) or Chapter 50 Surah Al-Qaf. The followers are required to listen to the Imam's recitation.

5. The Imam then raises his hands up to the level of his shoulders or ears performs "Rukuu" saying "ALLAHU AKBAR." 'Thereafter he raises his head up from bowing saying "SAMI'A ALLAHU LIMAN HAMIDA" followed by

the congregation saying "RABBANNA WALAKAL HAMD". The Imam and the congregation thereafter proceed to prostration saying "ALLAHU AKBAR".

6. After the prostration, the Imam would resume the standing position for the second rakaat and the congregation would follow him up accordingly.

7. Thereafter, the Imam would say "ALLAHU AKBAR" 5 times and the congregation would perform likewise.

8. Then, the Imam recites "AL-FATIHAH" and for this second rakaat it is preferred that he thereafter recites the whole of chapter 88 of the Holy Qur'an i.e. "Al Ghasiya", (The Disaster) or Chapter 54 Surah Al-Qamr and the congregation would listen attentively.

9. Thereafter, the Imam completes the Rukuu (bowing) and Sujuud (prostration) positions in the manner already discussed and sits back for the words of witness "At-Tashahud". Then, the Imam concludes the prayer with the words of peace i.e. "ASSALAMU ALEYKUM WA RAHMATULLAH" and of course, the entire congregation would follow the Imam in all these acts as is the custom in all prayers.

- After concluding the prayer, the Imam would climb the pulpit to deliver the 'Festival Sermon', and starts the same with nine recitations of "ALLAHU AKBAR" with the congregation saying after him the same. After listening to the sermon, the congregation disperses. Listening to the sermon is not obligatory but is recommended.

- Jabir reported: *"The Prophet [pbuh] used to come back from Eid-al-Fitr on a path other than the one used in going to it."* [Bukhaari]

## Offering congratulations

The etiquette of Eid also includes the congratulations and good wishes exchanged by people, no matter what the wording, such as saying to one another TAQABBALA ALLAH MINNA WA MINKUM (*May Allaah accept (good deeds) from us and from you*) or "Eid mubaarak" and other permissible expressions of congratulations.

It was narrated that Jubayr ibn Nufayr said: When the companions of the Prophet (peace and blessings of Allaah be upon him) met one another on the day of Eid, they would say to one another, *"May Allaah accept (good deeds) from us and from you."* Ibn Hajar said, *its isnaad is hasan. Al-Fath, 2/446.*

## Idul- Adha Prayer

"IDUL ADHA", (Feast of Immolation) prayer is performed on the 10th day of the 12th month of Islamic "Hijra" Calendar and is performed exactly in the same manner as enumerated and discussed above for the 'Idul Fitr Prayer



## Women going for Eid Prayer

It is not obligatory for women, but it is Sunnah. Women should offer this prayer in the prayer-place with the Muslims, because the Prophet (peace and blessings of Allaah be upon him) enjoined them to do that.

According to a report narrated by al-Tirmidhi: *The Messenger of Allaah (peace and blessings of Allaah be upon him) used to bring out the virgins, adolescent girls, women in seclusion and menstruating women on the two Eids, but the menstruating women were to keep away from the prayer place and witness the gathering of the Muslims. One of them said, "O Messenger of Allaah, what if she does not have a jilbaab?" He said, "Then let her sister lend her one of her jilbaabs." (Agreed upon).*

Based on the above, it is clear that for women to go out and attend the Eid prayers is a confirmed Sunnah, but that is subject to the condition that they do not go out unveiled or making a wanton display of themselves, as is known from other evidence.



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